

The MODERN REVIEW

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NOTES

TRIBUTE TO A GURU

The Bengal School bridged the gulf between traditional and modern art. This style of painting evolved as a contrast to the then existing styles of painting. Led by Abanindranath Tagore a place was created for the artist to express his own ideas and temperament. His style is said to have been a synthesis of Mughul, western and Japanese sources. He also evolved new techniques of painting.

Among his students was Nandalal Bose who not only imbibed what Abanindranath

taught but also developed original ideas, styles and techniques which influenced students of art, specially his students in Kala Bhavan, Santiniketan, for decades. Before going into any further details of his contribution to art however, it is necessary to have some knowledge of the background and training received by the artist from his early childhood.

Nandalal Bose was born in a village of district Monghyr, Bihar in 1883 although his ancestral home was at Banipur village about 8-10 miles south of the city of

Calcutta. The child Nandalal absorbed the natural beauty of the environment in which he lived as the village of Kharagpur had a landscape beauty involving hills, rivers, paddy fields and forest products such as bamboo and Sawai grass abounded. The typical conveyance for the well-to-do was the "Palki" borne on the shoulders of several men as also the "push-push" which was a sort of man-drawn Cart. From his childhood the aesthetic sense was a powerful influence in his life and undoubtedly the most important influence in his early life came from the natural background of the place where the early years of his life were spent.

His first contact with painting was through a painter who lived in a nearby village. When Nandalal requested him to paint a picture, giving him paper, paints and a brush, the artist fixed the paper on a wall but refused the paints and brush. Instead he mixed soot with water as his paint and a rolled up a piece of cotton rag as a brush. The painter did not realize he had done much more than give the boy a picture because many years later Nandalal used a rag brush to paint his famous "Natir Puja" series of frescoes in Cheena Bhavan, Santiniketan.

Nandalal's formal training as an artist was in the Government School of Arts Calcutta where he started working under Abanindranath Tagore, who is generally accepted as the revivor of Indian art in the modern age. A feature of his class was cultivation of the association of literature with art, eg discourses on historical

and epic subjects were arranged. Nandalal's works of this period illustrates this. His paintings "Gandhari", "the Tandava dance of Shiva" pictures from "Betel-Pan Vinsati" are examples. In "Siddhartha" Nandalal used the decorative style, and it may be said that his genius to some extent, was realized in the perspective of that art's tradition.

After completion of 5 years of training, Nandalal refused a post at the Art College. Instead he joined Abanindranath's studio in Jorasanko which was not only a workshop for painters but also created a new awareness of aesthetic values together with enhanced feelings about beauty and art. Here Nandalal became associated with the work of the Indian Society of Oriental Art and at one of the Society's exhibitions, his picture "Shiva-Sati" brought him an award of Rs. 500/-.

Among the major events in the next few years of Nandalal's life was the execution of a new set of copies of the Ajanta frescoes with fairly primitive and novel equipments and methods. This project was funded by Lady Herringham from donations given by many Indian patrons of art. Nandalal's "pat-paintings," another experiment, were taken up about 1911 when he returned to Banipur. This phase ended when Abanindranath bought up the entire stock of "Pat"-pictures! During this period Nandalal also painted the frescoes of the "Basu Vijyan Mandir" (Sir. J. C. Bose's Institute). It should be mentioned here that later in 1936, the decoration of the Congress Pandal resulted

in the famous "Haripura Posters" while in 1943, he did the frescoes in the Royal Mausoleum in Baroda. All these have drawn art lovers from many parts of the world for decades.

It was about 1918 when the most important phase of his life began. Visva-Bharati was founded that year and Nandalal joined Kala-Bhavan in 1919 at Rabindranath's invitation. Here he was mainly responsible for the formation of what became known as the Santiniketan School of Art, where students were trained, over the years, from every corner of India as well as many other countries outside India. According to Nandalal "art depends, simultaneously, on three things—tradition, nature and originality", "Again— pictures, can be put into three classes, realistic, decorative and traditional."

Under the guidance and teaching of Nandalal and the idealistic atmosphere of the Tagore school i.e. Kala Bhavan, the Bengal School styles evolved some new ideas and methods. The influence of nature, the pastoral scenes around the students, the traditional as well as the new ideas were all synthesised. He sketched freely though his style retained the classical trend. There was also a certain robustness in his style which may

have been the result of the varied influences of his childhood days, his training under Abanindranath, his visits to various countries and centres of art and last but not the least, the influence of the poet. It has been said that with Nandalal, the creative centre of the Bengal school moved to Santiniketan where the very atmosphere motivated and initiated all forms of creative work.

Perhaps the best tribute to Nandalal has been given by Prof. K. G. Subramanyan, special Professor of Painting at Kala Bhavan Visva-Bharati, who was a disciple of Acharya Nandalal Bose in the following words: "in a sense the impact that Kala Bhavana made through its training programmes were far-reaching whatever may have been its limitations: the perspectives that Nandalal Bose, its director and preceptor, brought to the planning of its art programme were large and comprehensive: he did not just want to prepare a few art professionals for a new India. He wanted to activate a new art movement that encompassed the fields of art and design, major and minor arts. He found the necessary support for this in Rabindranath's objectives, and Rabindranath in turn, found in him the width of vision and the genius to activate his concepts."

DEVELOPMENT DILEMA

The State of Agricultural development in post-independent India has been baffling many people to-day for on the one hand we hear that the Green Revolution has created food surpluses while on the other, we see the rising food prices. Over and above this, there is continuation of food imports also. To the general public therefore, there appears to be a contradiction in the reports concerning the development of agriculture in recent years.

Among the various factors apparent is that the government wishes to serve the interests of both producers and consumers. To the former, it wishes to pay remunerative prices while to the latter it aims at ensuring food supplies regularly, at prices below those in the open market. For achieving these aims, procurement prices have shown an upward trend over the last decade or more, while supply to the consumer through the public distribution system or Ration Shops in the urban areas, have been maintained at lower than ruling prices in the open market. The problem which appears to be causing anxiety to the public is whether the policy makers are aware of the contradiction in these two aims because the low income consumers may feel that the remunerative price to the producer on which the consumer price is based, is unduly high for them. Conversely, the farmers will obviously be discouraged from increasing production if

the prices are kept low in order to help the consumers.

Upon reflection it may be said that this is only something necessarily in the short term, and in the long-run, a price policy providing incentives to producers, would increase production to the extent where greater cost of production would be reduced and the consumer would be benefitted. However, this has not been the case since India, like many other under-developed countries, has mainly followed an anti-producer policy and therefore evolved a system of perpetual shortages resulting in a high-cost food economy.

This becomes evident if one analyses the problem over the last two decades. In 1970-71, the crop was 108.4 million tons and after distribution to consumers, the public sector stocks stood at 8.4 million tons approximately in mid 1971. The following year the output was 3 million tons lower but there was no pressure on Consumer prices or supply through ration shops that year because of the buffer stock.

The whole picture changed however thereafter. This was perhaps primarily due to the Government's policy being guided by anti-inflation measures. The procurement prices were fixed with the primary concern of controlling inflation at Rs. 76.00 per

quintal, with the result that wheat procurement fell from 5.1 million tons in 1971-'72 to 1.96 million tons in 1974-75. From this time it became necessary to import food-grains and the amount imported rose from about half a million tons in 1971-72 to 7.45 million tons approximately in 1974-75. Unfortunately this period, specially that between the years '72 to '74 turned out to be one of the worst inflationary periods in post-independent India.

The Government was forced to raise the procurement price of wheat to Rs. 105.00 per quintal in 1975 and further to about Rs. 110.00 in the next year. These prices rose continually till in '84-'85 they reached over Rs. 150-00 per quintal. One should also mention that the procurement price of paddy also rose from Rs. 74.00 per quintal to almost double this price during the same period.

However, notwithstanding a general rise in prices to boost production, it became necessary to import food grains from the mid '70S and imports rose to approximately 7.54 million tons thereafter.

Taking into consideration all these conflicting trends one conclusion becomes clear i.e. a new food policy will have to be evolved with very clear objectives and aims. Obviously, of primary importance is the objective of attaining national food security. The second objective should lay stress on a production target where the country will be able to achieve a surplus after the National needs are met. Thereafter, bearing in mind our ever expanding population, incentives to boost production will have to be continued. And lastly, it is also worth considering whether an export trade can be built up should there be a surplus, with which valuable foreign exchange may be earned.



Re-print

POEM

By

Rabindranath Tagore

You have drunk the draught of songs
that I poured for you,
and accepted the garland of my woven dreams,

My heart straying at the wilderness
was ever touched by the pain that was your own touch.

When my days are done, my leave-taking hushed
in a final silence

My voice will linger in the autumn light
and rain laden clouds
with the message that we had met.

Adyar
October, 1934

Modern Review
January, 1935

STRATEGY FOR RURAL DEVELOPMENT THROUGH INDUSTRIALISATION

Dr. D. K. Kulshrestha, D. Litt.

With a population growth rate of 2.3 per cent per annum, the population of India will be above 82 crores by 1990 and over 50 per cent of it will be below the poverty line. This population will not be in a position to avail the advantages of the various schemes and programmes being implemented by the state and the central governments. Thus, during the years to come, especially during 90s, Indian economy is likely to face the problem of employment of a very high magnitude. A major crisis will be in the rural areas. Today 60 per cent of the working population consists of either agriculturists or agricultural labourers. There is unemployment for 4-6 months in a year because of the lack of irrigation facilities, unfavourable weather and the lack of systematic farming. For this population, adequate employment opportunities will have to be explored. Rural industrialisation based on small and cottage yet village and modern industries has not only to play a significant role in this regard, but has also to do a great deal to transform the rural infrastructure. Thus, rural industrialisation is the key for India's economic development.

Rural industrialisation becomes further of vital importance in view of the fact

that the percentage share of agriculture to 'Gross Domestic Production' and the percentage of working population engaged in this sector have been declining all over the world and Indian circumstances cannot deviate from this trend. Besides, the average growth rate of various sectors of our economy shows that during the period of two decades from 1960 to 1980, agriculture sector has been stagnant, being 1.9 per cent during the decades 1960-70 and 1970-80 out of the average growth rate of 3.4 per cent and 3.6 per cent respectively, while for industries sector it has come down from 5.4 per cent to 4.4 per cent and has gone up from 4.6 percent to 5.2 per cent for service sector respectively.¹

Thus, because of the stagnancy in the agricultural sector, there is no scope to accommodate additional manpower therein and it has further accelerated the problem of employment. Therefore, there is need to divert the additional manpower from agriculture to industry and service sectors. Since the employment opportunities in the service sectors are limited, the development of industrial sector, specially in our rural segments is the only remedy. The growing attraction of women towards jobs and ventures because of the disappearance

* P. G. Department of Commerce, Hindu College, Moradabad U. P.

of joint family system has further aggravated the problems.

Besides, the rapid urban industrialisation is not the proper way to provide employment in developing countries like India because the capital output ratio in the organised sectors has gone up from 1.8 to 6.1 since independence.² Therefore, the surplus manpower is to be accommodated in cottage and rural industries or agriculture. The National Commission on Agriculture, 1976 has very rightly observed, "More industries must grow at a faster rate or there will be accelerated migration to urban areas leading to decay in both areas and social tensions will build up endangering the nation. Rural industrialisation seeks to use locally available resources and labour. Tiny cottage and village industries are best suited for rural areas".³

The Rural Industrialisation—Indian Scene :

Historically, prior-independence development of cottage and village industries is discussed under three periods, viz.—

- (i) prior to the beginning of the colonial rule, i.e. before 1857, when cottage and village industries enjoyed an important position in India's rural economy ;
- (ii) from 1857 to 1925 during which period the cottage and village industries declined because of the unfavourable policy of British ; and
- (iii) from 1925 to 1947—the period during which efforts for their revival were made under the guidance and leadership of Mahatma Gandhi.

From 1947 onwards a new era of development of rural industrialisation has emerged in which planned efforts are being made for their rapid development with active Government support and involvement.

In Independent India, due place has been assigned to the rural industrialisation in view of its vast employment potential at low capital base. Since they do not require any elaborate infrastructure, rural industries can reach even the most remote and inaccessible areas in the country, where large industries cannot be set up.

Problems of Rural Industrialisation :

There are a number of problems effecting the free and adequate development of rural industries. Some of these relevant problems have been discussed hereunder alongwith suitable remedial measures ;—

(1) Sub-Standard Knowhow :

The production process in most of the cottage and village industries is still traditional. The research and development efforts in the industrial sector have been quite inadequate and whatever techniques have developed, their use is confined to the large sector. Consequently, the cost of production in the rural industries is comparatively higher and profitability is lower. Besides, it is also time consuming. In fact, the village artisans neither want to leave their traditional way of working nor the modern technological processes and diverting towards the rural segments. If so, the process is very slow.

In this connection it will be worthwhile to suggest that the rural workers should at least be provided with modern tools and equipments to make their work easier and quicker, as the mechanisation of their work is neither possible nor advisable as it will lead to transformation to the large sector. For this purpose, the agencies engaged in the marketing and financing in these areas should let these artisans know the use of such modern tools and equipments and make them available at cheap rates.

(2) *Availability of Raw Material :*

Though the raw material generally grows in villages, it is not easily available to village industries. The organised sector has its full command over it through the dealers and merchants. With the collapse of the village community system, these artisans have lost their linkages and have to purchase their raw material from the nearby towns at higher prices as they cannot purchase in bulk.

For this purpose the state governments should fix the quota of raw material and make it available to village artisans at controlled rates through some agencies. Development Blocks may very well serve this purpose as they can have the estimate of raw material requirements of the artisans within their territories. Besides, these blocks can take the help of the village panchayats for this purpose.

(3) *Marketing Problem :*

Marketing is perhaps the weakest area in the development of this sector. In the

real sense, marketing is yet to be introduced in cottage and village industries. Generally, they sell their products to the dealers at a very low margin with which they are hardly in a position to earn their livelihood. On the other hand, the dealers earn huge profits out of their dealings. This is the reason, why these artisans of rural segments always remain in a hand to mouth existence despite hard labour.

In fact, there is vast marketing potential for their products both in internal as well as overseas markets. For this purpose, the Government should set up some agencies to purchase the products of this sector at reasonable prices. For the last few years, the purchases by the government departments for their own consumption purposes from the small and cottage sector has proved to be of much advantage. If the whole of their products are purchased by an agency and they are ensured adequate price of their labour, the village industries will develop a lot in quantity and quality.

(4) *Lack of Quality Control :*

Total absence of quality consciousness and evolution of standards have also affected the growth of industrialisation in our rural areas. Many of their products have yet to be brought into markets. In this regard either the Indian Standards Institute or some likewise agency, set up exclusively for the purpose of quality control of the products of this sector, should take up this task.

(5) Lack of Finance :

The finance facilities available to this sector are also inadequate. There is complete lack of institutional credit to rural industries. Although till 1982 cottage and village industries had a share of 41.8 per cent in total units of small scale industries, their share in credit was only 2.5 per cent. It is with the set up of Regional Rural Banks and implementation of the programmes like IRDP that the institutional credit is being made available to this sector. In this regard, it will be worthwhile to suggest that the procedure of granting loan, rigidity of security and repayment terms be liberalised so that even the illiterate and poor rural workers may take advantage of this facility.

(6) Institutional Infrastructure :

In the absence of proper institutional growth neither the developmental nor the financial assistance can be available to the cottage and village industries. For this purpose, only the cooperative form may be useful. But 'Cooperative Movement' in India has failed, anyhow, efforts should be made to make the 'Cooperative Movement' a success, specially to develop this sector of industries.

(7) Diversified Character :

Rural industries are of a greatly diversified character, having different levels of development, technological knowhow and patterns of organisation. Some are traditional, while others are modern. Even one industry includes a number of activities, e.g. leather includes carcass recovery,

flaying, tanning, making of footwear, fancy-items, sports goods, garments, etc. Therefore, the problems are different from industry and from unit to unit. Their perception of further development is different and the nature of assistance required is also different.

Thus, the development of this sector of industries depends upon scattered efforts from industry to industry and from place to place, depending upon the local circumstances and the problems. It can be possible only, if this work is entrusted to the Development Blocks or to some independent agencies under such blocks.

Strategy for Rural Industrialisation :

Rural industries are broadly classified into two classes, viz.

- (a) Traditional industries depending upon the skill and workmanship of the workers engaged ; and
- (b) Non-traditional industries using modern technology to a greater or lesser extent.

Skill based traditional industries like pottery, bamboo basket making, leather, toys, rope, bidi, etc. are unable to provide even the minimum subsistence to households because they face a number of problems like availability of raw material, technological knowhow, tough competition with the large scale and organised sector, etc. ; while industries like blacksmithy, carpentry, handloom, etc. provide enough subsistence to their families. On the other hand, modern industries like lamp shades,

brush making, food processing, garments, etc. are much flourishing and earn well. There is technical flexibility to meet out the changes in demand pattern in the non-traditional industries. Thus, they have scope for diversified development. Though the traditional industries account for about three-fourths of the total products of this sector, the non-traditional sector scores over traditional ones in many ways, e.g.

- (i) They are generally run by educated unemployed ;
- (ii) These industrialists are economically better than the traditional ones ;
- (iii) They have more labour potential ;
- (iv) They use modern tools and equipments, power and improved technology ;
- (v) Quality of their products is comparatively better ;
- (vi) The products have better market acceptability ; and
- (vii) These industries are resource and demand based having large scope for expansion.

The non-traditional industries include sports goods, domestic electric goods, buttons, paper plates, balloons, brush manufacturing, hosiery, readymade garments, furniture, candle making, etc.

For an all round development of the rural economy, rice and dal mills, flour mills, sugar and khandsari, bakery, straw boards, agricultural implements, pumpsets, agro service centres for repairs and servicing

of agricultural machinery, etc. have bright prospects. Besides, there is need for technological development in traditional rural industries and for solving their problems of availability of raw material, marketing, etc. Thus, the strategy of rural industrialisation should include the development of non-traditional industries with modern technology and improvement of traditional ones. In fact, a climate should be developed for entrepreneurial development in our villages, for which the financing institutions like Regional Rural Banks, NABARD, etc. should not only provide financial assistance but also provide technical and marketing assistance.

With the creation of a separate ministry for agro-industries at the Centre, there is a bright future for rural industrialisation. If it is properly planned and implemented, the industries so developed in our rural segments, will bring in a new era of hope among rural masses, a majority of which is still living below the poverty line.

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From "Orissa Poems"

HORSES

By

Niranjan Mohanty

As I fling open my window
some one's hand keeps touching mine.
Like too much of light on the eyes
I get confused, and I shrink back.
But the hand keeps crawling towards me
making my blood believe that it must stop
flowing.

It's the fog, the chiding chill
trying to still
the flutter of wings
the unsorry clamour
at the gutter.

The wind slaps on my face,
yet I take it easy.

ii

Two horses : white and black.
Two riders : black and white.
Their faces flaming.
Eyes innocuous, unblinking.
The riders' spanking spears
spangling.

As I see them approaching
my blood starts flowing, rippling.
As though they were not themselves
nor I myself.

Even the horses were not horses :
the flowers whose fragrance

fills the air I breathe in.

As though it were not winter
nor do I stand opening my shutter.

iii

Hear anything ?
Trumpets ? Conch songs ?
Is it the battle ? Flood of blood ?
Won ? Surely the princess is won
by the king, the viceroy
of million hearts
the sweeper where twenty-two steps start.

iv

Stunned I stood at the window.
No horses ; no riders ; the lone sun
scanning the simple soil ;
and the wind's sluggish soughing.

Yet sound of those horses hooves
was heard beneath the grove
of my bones ; and my room
where often I measure
the weight of my sins, and plan out
the secret tactics of my living,
becomes all light.

And those bright-round-eyed riders
reach me.

The sea slouching toward me,
and the sky, skyless.

THE SIGNIFICANCE OF FORESTS IN THE HILL AREAS OF INDIA

By Aditi Chatterji

Forests are a renewable resource and contribute significantly to the economic development of India. In 1987, the total notified forest area was about 747.2 lakh hectares of which 397.8 hectares were reserved and 216.5 protected, while unclassified forests covered 86.7 lakh hectares and others 46.2 lakh hectares. The optimum forest cover in proportion to geographical area was 20% in the plains and 60% in the hills.

The major Indian forests may be classified according to the type of trees as tropical rain forests, tropical deciduous monsoon forests, mountain sub-tropical, temperate and alpine and other special types like the coastal and tidal mangroves. The factors affecting the type of tree cover are basically climate, soil and topography; high temperatures and relative humidity accompanied by heavy rainfall during most parts of the year lead to the first type, with the characteristic dense evergreen layered foliage, large tree trunks, solid highly valuable woods, such as teak and rosewood. Such forests are found in the western, eastern, north-eastern and

southern parts of the country though no longer in their earlier abundance. The second category, tropical deciduous, includes the great Indian sal and is the most typical forest type in the country, occurring from the southern part of the peninsula to the Siwaliks. Such trees shed leaves in winter and are interspersed with grass and brushy thickets; vast areas have been destroyed by man. Dry deciduous forests include the thorn and scrub forests of the north-west. Coastal mangrove forests occur along the coastal fringes, the best known area being the Sundarbans at the Gangetic mouth. Other coastal forests include palm and casuarina groves.

The fourth major category is the mountain forest. This type is affected by climate and topography, that is, it occurs in highland or hilly areas where altitude causes lower temperatures; the sub-tropical hill variety occurs at 3500-6000 feet in the southern hills such as the Nilgiris, Palnis and Anamalais and in the Himalayas; also in the Western Ghats and Aravallis. In the north, the main trees are evergreen oaks and chestnuts, ash, beech and

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pinus. Temperate forests occur above 5000 feet in these hills.

The Himalayan moist temperate type is the most wide-spread, occurring between 5000-11,000 feet in areas with 40-100 inches of rainfall. The main trees are conifers: pines, firs, cedars, spruce and deodars, characterised by the tall, slender softwood trees with straight regular branches, spindly needle-like leaves and pure stands. Dense undergrowth is uncommon, though oaks, bamboos and bushes of rhododendrons and laurels occur. Such temperate coniferous forests are the main vegetation throughout the Himalayan belt. Drier temperate forests are found in Kashmir and Sikkim. Between 9500-12,000 feet, the vegetation of the Himalayas is a shrubby Alpine forest, with firs, junipers, pines, birches and rhododendrons.

The ecological importance of forests is considerable. They help maintain the global oxygen balance and hydrological cycle. Forest cover also prevents soil erosion. This is seen in hilly areas where tree roots help bind soil particles together and prevent excessive run-off, gully erosion, soil creep and other forms of weathering. The maintenance of forests has been considered necessary for the preservation of the climatic and physical conditions of the country.

A substantial section of the population still depend on forests for fuel and house construction. In 1987, it was estimated that the country's firewood requirement was 13.3 crore tonnes, while the supply was 4.9 crore tonnes, of which

recorded production totalled only 1.5 crore tonnes. There is a need for an increased renewable firewood production. Other major forest products are timber, both hard and soft, used for a variety of goods such as construction materials, railway sleepers, pulp, papers and newsprint, tannin for the leather industry, and resin. Drugs, dyes and pharmaceuticals, medicinal oils and perfumes, rubber, tea, coffee and other commercial products from both natural forests and plantations are produced.

Forestry is a major occupation in the hills. The chief products produced in the Himalayan areas are timber which is used for house construction, the manufacture of matches, boxes, packing cases as well as being converted into pulp and paper. The total output fails to meet the country's demand for paper and newsprint and imports from Europe and Canada are necessary. Pine forests are particularly suitable for the production of resin. Other than these, the wood is used in cottage industries like the manufacture of carved wooden objects, furniture, toys and numerous handicrafts such as the famous Kashmir objet d'art and Saharanpur screens.

Resin is processed into rosin, used in the paper and paint industries, and turpentine. Forest plantations of fastgrowing species of timber are being raised. Other items produced include wooden boxes from pine logs, goods for artificial textiles like rayon and medical products. In 1971-72, about 8,16,50,000 rupees were earned as revenue from forests.

The increasing destruction of forests is a major problem today. Several hilly

areas have been virtually denuded, for instance, the Western Ghats and the Himalayas, leading to top soil erosion, erratic rainfall, recurrent floods, and a shortage of firewood. The government has made the maintenance of environmental stability and the ecological balance a basic objective.

Various social forestry programmes are being implemented to conserve the hill forests, assisted by international organisations like the World Bank. Integrated afforestation schemes encourage wood saving, animal husbandry, the reclamation of wastelands and the cultivation of rural firewood and fodder; also the cultivation of fast-yielding and commercially important trees like eucalyptus in the Nilgiris and increasing the supply of other kinds of fuel, like bio-gas and manure. Wildlife and nature conservation programmes aim

at improving game sanctuaries and shooting blocks so as to afford protection to species facing extinction. Fire hazards, illicit felling and encroachment are being checked with the establishment of check posts and installation of fire-fighting equipment. There are research and training programmes for the growth, management and conservation of forests.

Popular awareness has increased, due to movements like 'Chipko' and the media, and the increased participation of tribal and hill people. The overall deforestation rate has decreased considerably, but there is no doubt that forests will continue to be depleted while economical alternative fuels and grazing grounds are not available on a wide scale. It is hoped that extensive development and conservation projects will reduce deforestation and increase afforestation to a greater extent.



SOCIAL AGITATION IN THE MAHISYA COMMUNITY

By Dr. Tapendra Narayan Das, M.A., Ph.D., D.Litt., Dip-in-Music.

Social agitations among the caste-Hindoos in connection with the caste system commenced towards the fag-end of the nineteenth century. There were some reasons behind such agitations. First, these agitations started with a view to determining the sequence of social position of the castes in conformity with the dignity and reputation as gradation of castes existing in the Hindoo-Society. Secondly, these agitations were to remove the confusion that arose in the castes of homonymous classes which were different in culture and grade.

Though at that time the Bengalees endeavoured to accept the light of western culture and education, yet it was restricted chiefly to a few Bengalee-Hindoos who, by accepting the western culture, were eager to reside permanently in the city of Calcutta. But no effort to accept the new culture granulated in the inhabitants of the remotest rural areas. Hence the discriminating caste system was still dancing a frantic dance there. The villagers began to make a muddle of the superiority and sequence of social positions of the castes. For this purpose study of scriptures and discussion with the learned pundits on scriptures in respect of Ethnology continued. This is not imperceptible that at last the

discourses were submitted to the Judge in the Judicial Court for discussion.

At the last end of the nineteenth century like the Kayasthas, Baidyas, and such other castes the Mahisyas of Bengal started an agitation with a view to removing the confusion in connection of Ethnology. An imaginary conception grew in the public that Chasi-kaibartas and Jele-kaibartas chiefly belonged to the same category. One section was agriculturist and the other was fisherman for the difference of their profession. The early history of this agitation is as follows :

About a hundred years ago, the wife of an aristocrat Mahisya-Zamindar of South Bengal was considered a witness in the court. According to the ancient custom, as the respectable housewife refused to appear before the public in the court, an application, requesting to take witness at home by appointing commission, was made. The inimical defendant disputed about the matter of giving evidence at home before the appointed commission and said that the Kaibartas were not of aristocratic community of the society. The women of the section sold fish in the market. Hence the witness of the woman might be borne in the court. The European-

Life Member of Tamralipta Swadhinata Sangram Itihas Committee and member of Bangiya Sahitya Parishad.

Judge who was quite ignorant of the Societies of Bengal, delivered judgement in favour of the opinion of the opponent. But afterwards when an appeal was preferred, the difference between the Chasi-kaibarta and Jele-kaibarta was proved, and in favour of the witness the commission was recommended. In connection with this event this agitation of the Mahisyas took place all over Bengal. As the homonymous word 'kaibarta' exists in both the sections — Chasi-kaibarta and Jele-kaibarta, — so a confusion arises and the word 'Mahisya' synonymous to Chasi-kaibarta has been accepted by them to remove such confusion!

However, the census report of 1881 in which was published a list containing the sequence of the social position of the caste-Hindoos of Bengal, became the cause of vexation not only to the Mahisyas but also to some other sections. For this dissatisfaction the Kayasthas, Mahisyas, Subarna-Baniks, Yogis and other sections started agitation and at that time almost all the sections, having formed associations and publishing periodicals, announced the procedures of their agitations among their own castes. At the time of the agitations the Baniks marked themselves as Baisya and the Aguris as Ugrakshatriya and the Kayasthas as Kshatriya. In Bengal both the sections — the Sadgops and the Goalas — were known as Gop. Hence for the removal of the confusion the Goalas marked themselves as Yadava. At the time of the advancement of these movements Nagendra Nath Basu wrote the history of the Kayasthas of Bengal, Dr. Nagendra Nath

Laha wrote the history of the distinguished families of the Subarna-Banik Society, Pundit Harish Chandra Chakrabari wrote the history of the Mahisyas and Gaura-Vaidik Brahmins. At that time the Nandis of Kashim-bazar and Bahadur Radhakanta Deb patronized the Tili Society and the Kayasthas respectively. 'Most vigorous of all the agitations that arose in connexion with the caste question was that of the Chasi-Kaibartas.'²

In 1891 the then Secretary of the Dacca Mahisya Samiti submitted an informative and argumental application to the famous ethnologist Sir William Hunter, requesting the favour of his recording the name 'Mahisya' in lieu of 'Kaibarta' in the census report. In reply to this petition Mr. Hunter informed that as his relation with the Government of India had been lopped off for a few years, it would not be possible for him to publish the 'Mahisya' instead of 'Kaibrata'. Hence he was aggrieved and sorry for this. But attention of the census authority would be drawn to that very factual and argumental application.³ The first endeavour to accept the name 'Mahisya' was noticed at the agitation raised in the districts of Midnapore and Dacca. In this respect Krishna Chandra Ray, the famous zamindar of Nannar, and Pundit Basanta Kumar Ray led the movement of Dacca. Narahari Jana was the pioneer of the Mahisya agitation in the district of Midnapore. In 1297 B. S. Narahari Jana got a letter of statement from some eminent pundits of Calcutta Sanskrit College that the 'Mahisyas' and the 'Chasi-Kaibartas' were identical. With the firm direction of Pundit Sudarshan,

Chandra Biswas the regional agitations in the district of Midnapore and Dacca were transformed to an All Bengal agitation. Sudarshan Chandra put up the firm and argumental information in deciding the debate with the Government and Pundits of other sections to introduce the name 'Mahisya'. His factual articles were published in the Pradip, Prabasi, Bharatbarsha, Nabya Bharat, Pratibha, Manasi-O-Marmabani and other periodicals. He began to protest against the 'Kaibarta Prakarana' of 'Samwandha Nirnaya' written by Pundit Lalmohan Vidyanidhi, the eminent Pundit of the Hooghly Normal School. The protests were published in the Education Gazette. Having confessed his own errors, Pundit Vidyanidhi admitted the Chasi-Kaibarta as Mahisya in his article 'Mahisya-O-Kaibarta' in the Education Gazette.⁴ In 1901 Sudarshan Chandra applied to Mr. Woodbarn, the then Governor of Bengal, requesting him to record the Chasi-Kaibarta as Mahisya in the census report.

The Mahisya-associations were established in various places of Bengal at the time of their movement in 1303 and 1304 B. S. Among these associations the Pabna Mahisya Samiti under the leadership of Sudarshan Chandra Biswas and the Nadia Mahisya Samiti under the guidance of Hiralal Biswas of Dariyapur and Gagan Chandra Biswas, an eminent Engineer of Madhabpur, were very remarkable. The Nadia Mahisya Samiti was established at Dariyapur in the sub-division of Meherpur of undivided Bengal. One of the pioneers of their joint agitation in Bengal was Gopal Chandra Sarkar of Pabna who was

a retired Divisional Inspector of Schools and a Scholar in English. He engaged himself in drafting the applications, memorandums, protests and placed himself at the forefront of all the deputations.

When the agitation spread all over Bengal, the Mahisyas were badly in need of a Central association in Calcutta. In this regard Trailokyanath Biswas, the eminent zamindar of Janbazar, came in front. In 1305 B. S. the central office of the Bangiya Mahisya Samiti was established in a portion of his own residence. Mahendra Nath Tattwanidhi, the editor of the 'Sevika', Basanta Kumar Roy, the writer of the 'Mahisya-Bibriti', Pundit Harishchandra Chakrabarti, the writer of the 'Bhranti-Vijay', Narendra Nath Das, Rampada Biswas, Pundit Satish Chandra Maiti, the eminent ethnologists, mustered strong to strengthen their movement.

Mr. E. A. Gait was appointed Census Superintendent in 1901. The applications were submitted to him time after time from different parts of Bengal, requesting him to record the Chasi-Kaibartas as Mahisyas. Hiralal Biswas was acquainted personally with Mr. Gait. Sri Biswas and Gopal Chandra Sarkar called on him and Mr. Gait expressed his desire to have an interview in Calcutta with their five representatives who involved themselves in their agitation. The date fixed for the interview was 11th November, 1900. Those five members were Trailokya Nath Biswas of Janbazar and his elder son, Hiralal Biswas of Dariyapur, Pyrimohan Sikdar of Pabna and Gopal Chandra Sarkar. Sri Sarkar led the deputation. Mr. Gait discussed

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for a long time with the representatives in regard to the ethnology of the Mahisyas. Having promised to record the name 'Mahisya' in the census report, Mr. Gait issued an order to the District officers concerned that the Section Chasi-Kaibarta would be admitted as a different Caste from other Sections denominated as Kaibarta and henceforth a separate class named Mahisya would be recorded in the Census report. But when the Census report came to light in 1902, it was noticed that the aforesaid order of Mr. Gait was not enforced. As he had reliance on the words of the opponents of the Mahisya agitation, Mr. Gait wrote in the Census report about the informations of the Padmapurana and Brahmbaibarta Purana in regard to the Kaibarta: 'It is argued, however, by the opponents of the Mahisya movement that the whole passage is spurious, and does not occur in many trustworthy editions, such as that in the Sanskrit Library at Benares. It is asserted also that the protection of grain was the occupation of the Mahisyas and not agriculture'. From this part of the report it is clearly inferred that in their movement the Mahisyas of Bengal confronted the resistance levelled by other opponent Sections.

This unexpected Census report of 1902 aggrieved and wounded the leaders of the agitation to their hearts, but they were not disappointed. By refuting the adverse opinions in regard to the Mahisyas in the Census report, the applications in favour of the views of many pundits versed in ethnology, were submitted to

the then Government, from various parts of Bengal. On the 10th July, 1903 a protest according to the draft of the eminent lawyer Mahendralal Roy was made to the Government. The reply to the protest was received with an assurance of considering the Case in the next Census. In the Census report of 1911 the name 'Mahisya' was admitted publicly and the Chasikaibartas and Jele-Kaibartas were regarded as two separate sections. The publication of the Mahisya Samaj Patrika, the organ of the Bangiya Mahisya Samiti, started from the Baishakh, 1318, B.S. One of the chief advisers regarding its publication was Rampada Biswas of Udaypur in the Sub-division of Meherpur. Since 1911 the Mahisyas, being proved as Kshatriya paternally, (they are the offspring of Kshatriya fathers and Baisya mothers as per ethnology), observed the period of mourning in twelve days instead of one month and were investitured with the Sacred thread. Despite accepting the name 'Mahisya' in the Census report, 1911 some Mahisyas were averse to accept it. In Mymensingh many withdrew their claim to the new title on its being stated that the word meant 'pertaining to a Mahish (buffalo)'.

Having been recorded in the Census report and introducing themselves to the contemporaneous Hindu Society as Mahisya, their movement did not come to an end. The Mahisyas of Bengal founded Divya Smritiraksha Samiti, Deshapran Smritiraksha Samiti, Rani Rashmani Smritiraksha Samiti, Rani Rashmani Mission, Rastashakti Sangha and other establishments

for the higher development of their Society. The Divya Smritiraksha Samiti was founded under the proper guidance of Ayodhyanāth Vidyabinod, the editor of Sandhyakar Nandi's Ramcharita. The first Commemoration Ceremony of Maharaj Divya was celebrated with the active participation of the said Samiti on the day of Dol-Purnima, 1341 B. S. under the footstool of the monument of Divya's Victory on the bank of his memento 'Dibar Dighi' at the village of Dibar under Patnitala Police Station. The renowned archaeologist Ramaprasad Chanda presided over this anniversary. Next year on the 24th Falgun, 1342 B. S. on the day of Dol Purnima the Second Commemoration Ceremony of Divya was observed with great eclat more than the previous year on the extensive bank of of the Bhimsagar (Bhimer Jangal and the temple of Chamunda Set up by Maharaj Bhim are by the side of this Bhimsagar.), the memento of Maharaj Bhim is at the village of Siddhipur, under P. S. Mahadevpur in the Sub-division of Nalgunda in Rajshahi District. Sir Jadunath Sarkar, the most renowned figure in the sphere of Indian history presided over this function. The third Commemoration anniversary was observed on the 10th Chaitra, 1343 B. S. at Mahasthan-garh, a historically important place 6 miles from the town of Bogra under the presidentship of renowned professor Upendra Nath Ghosal.

'Deshapran Smritiraksha Samiti' and 'Deshapran Publicity Board' were formed in Commemoration of Deshapran Birendra Nath Shasmal, the uncrowned King of

Midnapore and a great figure in the political sphere of Bengal as well as India. Banabihari Das was connected with both of these establishments. An amount worth Rs. 25,000-00 was collected from the public by this Samiti and Deshapran Cenotaph was erected with this amount at the vast cremation ground of Keoratala. With the endeavour of this Samiti the road from Tollygunge Railway Bridge to Tollygunge Tram Depot was entitled 'Deshapran Shasmal Road' and the park situated in Rashbihari Avenue (towards Keoratala) was marked as Deshapran Shasmal Park'. The erection of the Statue of Deshapran at the junction of Deshapran Shasmal Road and Netaji Subhas Chandra Basu Road is in everlasting fame of this Samiti.

After a tireless effort of the Mahisyas, in a pompous function at 4 p.m. on the 26th February, 1978 their long desired marble statue of Lokamata Rani Rashmani was installed at Surendra Nath Park (formerly Curzon Park) close to Rani Rashmani Avenue at the north-west corner of Esplanade, the heart of the city of Calcutta. Mr. Jatin Chakrabarti, the then Minister-in-charge, Public Works Deptt., West Bengal Government, presided over the function.

Having been started towards the end of the nineteenth century, the movement of the Mahisyas does not come to a motionless point. The uninterrupted social movement of the Mahisyas is inspiring them still along the path of their social development. At present the office of the Bangiya Mahisya Samiti has been established

at their own building at P-285, C.I.T. Scheme M-4, P.O. Kankurgachhi, Calcutta 700,054.

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RE-PRINT

POEM

by

Rabindranath Tagore

Have you come at last to my door
to seek me out with that call of yours

Which fills the naked branches with tumult of flowers
and invokes secret life out of the veil of dust

Which finds a sudden answer in the dark
from the young dawn carrying a wreath of light
round her dusty hair?

Adyar
October, 1934

Modern Review
for January, 1935

Current Affairs

EUROPE'S VANISHING JOBS AND WASTED TALENTS

GROWING YOUTH UNEMPLOYMENT POSES SERIOUS CHALLENGE

Thousands of jobs have disappeared in the whirlpool of the economic change sweeping across the European continent, setting adrift large numbers of school leavers and university graduates. For the first time, the young generation of Europe find the doors of a working career closed, because of a mismatch of their education and training with the skill needs of the new and emerging technologies.

What has happened? A recent ILO study covering all industrialised countries notes that jobs in the manufacturing sector have declined. The expanding service sector has not generated enough alternate jobs to absorb the newcomers into the labour market. What is more, qualified and experienced workers are forced to seek the very jobs that, in the halcyon days of near full employment of the '60s, used to be traditionally reserved for young job seekers.

Higher education is no longer an easy guarantee of integration into employment, says the ILO. No doubt, university graduates still enjoy an advantage over secondary school or vocational school graduates, but what is happening in Europe today is that persons with more and

possibly better education are filling positions that used to be held by people with less education or training. A recent French study found that over half of all jobs held by graduates, whether in sub employment or in more stable employment, are not in line with their education and qualifications. As many as a quarter of all graduates in economics and management were found to be holding jobs inconsistent with their training.

In the socialist countries of Eastern Europe, the problem is somewhat different. Instead of unemployment, they face severe shortage of manpower. Nevertheless, one feature common to both West and East Europe is the "underutilisation of economic and human capacity"....

Engineers in Poland, for instance, spend 40 to 50 per cent of their working time in activities inferior to their qualifications. Physicians, pharmacists and mechanical engineers usually find appropriate employment but they tend to settle in large cities. "In order to stay in urban areas, 30 per cent of all graduate engineers accept jobs for which secondary school education would be sufficient, which is clearly a waste of skills", the ILO study noted.

How to make the transition of the young generation from the classrooms to working life less painful and frustrating?

Most governments, particularly in Western Europe, have sought to tackle the problem in a variety of ways, ranging from the launching of temporary youth unemployment schemes to integration of vocational training programmes in the school curriculum....

Several innovative approaches are now being tried out. One of these involves local employment initiatives by the jobless, with active financial support and, in some cases, expert guidance from governments.... In a number of countries, including the United Kingdom and Italy, large private sector companies have helped to create local enterprises in areas where they are cutting back on operations.

Only in a few countries such as France, Ireland, Greece and Austria do central governments play an active role in the promotion of local employment initiatives through direct financial support....

In practically all countries where such initiatives are in existence, local government authorities are playing an increasing role in their development, promotion and financing.

Most West European governments are coming round to the view that programmes designed to help young people need to relate to education, training and employment policies for the 15-19 age group as a whole. Such an approach has already been adopted by Denmark, Norway and Sweden in the form of "youth guarantee" schemes, and by France in the shape of a comprehensive plan for

the coordination of school, vocational training, employment and national service.

The youth guarantee scheme gives young people the opportunity to participate in a full-time programme over a fixed period consisting of education and/or work experience and to have continued access to guidance or counselling.

About 200,000 young people in the 16-18 age group, who have left school, are now in training in France. The plan gives high priority to training them for suitable careers. However, says the ILO, "any plan that has the ambition to train all young people in the 16-18 age group will run against the problem of shortage of conventional jobs. It has become a truism that training does not create employment; all it can do is contribute to effacing or reducing the relative disadvantages of certain groups of young people, in their job search."

The ILO study was discussed in depth by employer, worker and government representatives at the recent Tripartite Advisory Meeting on Integration of Youth into Working Life in industrialised countries. The meeting stressed the importance of investments designed to create more jobs, and felt that steady economic growth is the only way to reduce the levels of unemployment.

But industrial policies focused on job creation, the meeting concluded, should be supported by coordinated labour market, education and training policies. It is

essential to strengthen the existing weak links between school and work and industry, through accurate vocational guidance and counselling services at all stages of education. Guidance counsellors and teachers should have first-hand knowledge of labour markets, perhaps through their attachment for extended periods to industrial units.

Clearly there is no short cut to full youth employment. Governments across Europe will have to be continually engaged in finding new ways and techniques to absorb emerging generations of young people into working life. With the new technology progressively taking away many human chores, the problem of youth unemployment, poses a major challenge for policy planners in industrialised countries, a challenge which can only be countered through imaginative and innovative policies over the remaining years of this century and beyond.

Source : ILO News
Geneva, January 1986

OPTING FOR A SOCIETY OF SOCIAL JUSTICE

(CPSU Key Policy Documents on Socialist Orientation of the Newly Free Countries)

APN Political Correspondent

—Yuri Kuritsyn, writes

In its relations with the newly independent countries the Soviet Union proceeds from their indisputable right independently and without foreign interference to

decide their affairs, to choose the type of social system and path of development.

History shows that this choice is made increasingly in favour of socialist orientation, that is, with building a society of social justice, without exploiters, the interests of the mass of the people. At the same time every new nation give a vote of non-confidence to capitalism which they associate with national and social suppression, the arms race, aggression and war....

Socialist orientation, as is noted in the draft of the new edition of the CPSU programme, means a course towards abolition of the domination of imperialist corporations and local reactionary circles, towards establishment and consolidation of an independent national economy and introduction of the principles of collectivism in agricultural production, towards enhancing the role of working people in all spheres of life. Lastly, it is a course towards an independent active foreign policy supporting those forces which stand for the democratisation of the entire system of international relations, for the development of friendship and cooperation between nations...

The Soviet Union has rendered and will continue to render assistance, to the best of its ability, to the socialist-oriented countries in economic and cultural development, training of native personnel, enhancing defence capacities, and in other areas.

This certainly does not violate the general rule that every nation, mainly with its own efforts, builds up the material and technical base needed for the construction of a new society, and works to raise the living and cultural standards of the masses. It is not at once that these efforts bring tangible socio-economic benefits. But already many of the socialist-oriented countries are an example of a more just distribution of such benefits than is to be seen under capitalism. In spite of external and internal difficulties, including financial ones, they introduce free education and health care and have scored marked successes in wiping out illiteracy and organising the health services. State-run pension schemes for the working people and education facilities for the rising generation are organised there.

These and other real fruits of relatively little experience of building the new way of life testify to the vitality and historical substantiation of the ideology and practice of socialist orientation. This path, coincides with the mainstream of humanity's development. For it reflects the desire of the working masses for a just social system and opens up broad vistas for social progress and national liberation.

It is beyond doubt that the constructive potentialities of this path will reveal themselves and be translated into reality as the general situation in the world improves. This is why the CPSU considers that its prime duty to the socialist-oriented countries is to work-together

with them and other peaceloving states-for the consolidation of peace and international security, for the final abolition of colonialism and racism, for disarmament, for just democratic conditions in economic cooperation and other international contacts.

Source :

Issued by the Information
Dept. of the USSR Consulate
in General Calcutta. 9. 1. 86.

WASHINGTON'S AGGRESSIVE PREPARATIONS IN MEDITERRANEAN UNDERMINE GENEVA ACCORDS

Eduard Ryabtsev, Novosti Press
Agency, writes

Authoritative circles in the USSR believe that Washington's or Tel Aviv's armed intervention in Libya's home affairs may extremely aggravate the situation in the Middle East and the adjoining areas. While reflecting the official Soviet stand, the newspaper Izvestia writes editorially that the USSR cannot treat indifferently the situation in the Mediterranean.

The USSR is a Black Sea power and sincerely wishes to preserve peace in the Mediterranean. It was noted at a briefing in the Soviet Foreign Ministry the other day that some forces in the United States are trying to do away with the spirit of Geneva. These forces fear that the spirit of Geneva will frustrate the plans of the rightists viewing seats of tensions

as an indispensable condition for putting into effect the policy of "neo-globlism".

Preparations for armed intervention against Libya under the pretext of "combating terrorism," look in the context of this policy as open attempts to do away with "objectionable" regimes. It is not only Libya who is facing the threat of invasion. The American television company CBS notes, referring to American intelligence sources, that Israeli bombers have been put on the alert to deliver strikes at Palestinian camps in North Yemen. Earlier Arab and Western European mass media reported that preventive strikes are also being prepared against Sudan, Syria, and South Yemen.

The policy of neo-globalism relies on Washington's military might, is aimed at establishing its domination in various areas with the help of brute force, and arouses serious concern in the world. Despite the United States' pressure, a number of Western European countries refused to join the economic and trade sanctions against Libya.

Military operations launched by the United States in the Mediterranean, a venue of key transport communications, would sap the security of the European and other nations. Soviet people regard American armed forces' aggressive preparations in the Mediterranean as a stab in the back to the accords reached during the Soviet-American summit in Geneva.

Moscow holds that the situation in that region can still be controlled. It is

not yet late to curtail dangerous preparations and prevent a military conflict. Washington should show restraint and responsibility for the destinies of peace in the Mediterranean and the rest of the world.

Source : Issued by the Information
Dept. of the USSR
Consulate General in
Calcutta.

10. 1. 86.

ACHIEVEMENTS OF SCHEDULED CASTES AND SCHEDULED TRIBES WELFARE DEPARTMENT

The major portion of the people of our country that are below poverty level, are members of the Scheduled castes and scheduled tribes. The Left Front Government has realised that unless some facilities are given to these much exploited and poverty stricken people, they cannot keep pace with the comprehensive development of the country, and for this the Government has implemented various plans and programmes for their uplift. The following table of expenditure will show the importance of the development work undertaken by the present Government for these backward people :

Year	Expenditure
1956-57	Rs. 5,523,000
1976-77	Rs. 58,800,000
1984-85	Rs. 439,219,000

Of this huge money, a large amount has been spent towards the development of their education. As a result, the literacy rate of the Scheduled Caste people has increased from 17.80% in 1971 to 24.37% in 1981 and that in the case of the Scheduled tribes from 8.92% to 13.21% during the same period. They have also benefited much from the Left Front Government's policy of free education upto XII Class. Besides, an assistance of Rs. 20,00 per head has been sanctioned to the poor students of rural areas in order to bring them under school-education. During the Left Front rule, the number of student's hostel, hostel accommodation as well as stipend for accommodation in hostels have also been increased for the backward classes. The Government has also built a hostel at Ultadanga, near Calcutta for suburban students coming to the metropolis for higher education, and a hostel for girls for the same purpose is in progress.

For extending employment opportunities among the backward classes the Government has decided to open two training centres for free coaching of candidates for competitive examinations. The rate of employment in the Government level of the scheduled caste people has increased from 6.2% in 1977 to 12% in 1981 and that in the case of scheduled tribes from 1.7% to 2.5% during the same period.

The Government has provided through Financial Corporation short and mid-term loans to youngmen of the backward communities for various heads and in this regard, West Bengal has surpassed all other

States of India. Uptil now more than 77 crores of rupees have been disbursed to them.

The West Bengal Tribal Development Co-operative Corporation Ltd., mainly constituted of the members from tribal communities, render through many multi-purpose co-operative societies financial and technical assistance to these people in various ways. This is a new scheme. The corporation is considering building up twenty-seven new industrial units during the seventh plan period and it is expected that, when commissioned, these will provide the people with employment opportunities to a large extent.

The Left Front Government has recognised the 'OL Chiki' and printed and distributed books in the script among Santali Students, so that education may be imparted to them through their mother tongue, thereby the Left Front Government has fulfilled a long cherished demand of the Santali people.

The tribal people very often follow many superstitions and bad usages detrimental to them. The present Government has been trying to remove them and published publicity literature in this regard.

The Government has recently taken keen interest in tribal culture and their entertainment. The Cultural Research Institute has already been established in Calcutta and a Folk Entertainment Wing has been recently established at Jhargram.

Source : "West Bengal"
January 1986

WATER POLLUTION AND ITS CONTROL

K. J. Nath *Writes*

The intimate link with life made water the most vulnerable element in human environment to be polluted first and most severely. Numerous micro-organisms and parasites enter the human body through the mouth and eventually escape through the faecal matter or urine to continue the life-cycle. Such forms of life naturally tend to pollute water because of easy access. With the advent of science and industry, the list of the inorganic and organic pollutants added to water, is ever on the increase.

Poor environmental sanitation has been one of the major health problems in India. Water-borne infections and the diseases of the alimentary tract constitute 60-80% of the illnesses. Many of them such as diarrhoea, typhoid fever, intestinal helminths, jaundice and cholera are endemic in India and are responsible for much morbidity and mortality.

In spite of development in some fields, there is no significant change in the situation since the attainment of political independence. While the rural areas continue to be insanitary, rapid industrialisation and associated growth of the urban population during last 25-30 years have adversely affected the environmental sanitation of the major cities. But water pollution control has never been in the priority sector of the national community-development programmes. Of late, there has been increasing awareness among the scientists, technocrats

and planners that pollution of water resources with unabated discharge of untreated domestic sewage and the ever increasing industrial effluents may endanger the very existence of the society. Some major epidemics of infective hepatitis and typhoid fever such as in Delhi and Sangli, respectively and resultant loss of many lives, have been the eye openers.

Water Resources and their Utilization

The estimates for total available water for use are placed at 1,900,000 million cubic metres (mcm) per year (Table 1).

TABLE 1 : Water resources in India

Source	Quantity in mcm
River runoff	1,654,000
Ground water	
—Economically exploitable	210,000
—Presently being used	45,000
Total	1,909,000

The anticipated demand for the use of water in the country in the year 2000 AD has been calculated as 1,192,000 million cubic metres per year. (Table 2).

TABLE 2 : Water demand in India for the year 2000 AD, and return of waste water

Purpose	Demand in mcm	Return in mcm
Irrigation and live stock	869,000	86,000
Power	150,000	145,000
Industries	35,000	25,000
Domestic—urban	38,000	30,000
Domestic—rural	100,000	78,000
Total	1,192,000	364,000

Significantly, about 86% (1,645,000 mcm out of 1,900,000 mcm) of the total

available water is from the surface run-off. Excluding the ground water that still remains to be exploited, this proportion rises to over 97%. It is obvious, therefore, that a substantial portion of the available water is being seriously polluted not only from the surface washings and human wastes, but also from the return of waste water. ...

Pollution Potential

Industrial: Since independence, industrialisation has been rapid. During the first five plans, a sum of over Rs. 23,000 crore has been invested in the public and private sectors together. Characteristically, most of the industries are located in and around the cities. Naturally, the requirement of water has increased manifold, giving rise to production of about 55,000 million cubic metres of waste water.

About 68.5 million cubic metres of industrial effluents are added daily into the surface water sources in the country. While the main pollution due to domestic sewage is organic and microbiological in nature, the toxicants in the industrial wastes are suspended matter and a variety of organic and inorganic chemicals ... which can cause massive damage to the aquatic fauna and flora.

Less than 5% of the industries have adequate measures for treatment of the effluents to render them safe before discharge into a water course. ...The unabated discharge of the organic and inorganic chemical pollutants into the natural water resources, especially in the

heavily industrialised areas of the country, will soon create an alarming situation.

Domestic: The situation is equally alarming, if not worse, in the municipal councils and small urban areas because as compared with rural areas water pollution is heavier, natural purification is less effective, and the local resources are meagre. Till 1979, out of a total of 3,110 towns only 217 were fully or partially seweraged, covering only a minority of the urban population (Table 3).

Even in the most privileged class-I cities with a population of over 100,000, the status of collection and sewage is unsatisfactory. Out of 6,781 million liters of waste water (sewage) produced daily, only 3,198 million liters are being partially and, therefore, not effectively collected. About 1,224 tons of B. O. D., 205 tons of nitrogen, and 1,723 ton of suspended solids are discharged into various

TABLE 3 : Percentage of urban population covered by sewerage by category of towns

Class of towns on basis of population	Percentage of population covered by sewerage
I (100,000 and above)	26.0
II (50,000—100,000)	6.0
III (20,000—50,000)	1.7
IV (10,000—20,000)	0.3
V (5,000—10,000)	0.0
VI (less than 3,000)	0.0

water courses everyday. Added to these are various quantities of the untreated industrial effluents. In many cases, the quantity of the pollutants discharged into the water bodies are far beyond the

assimilative capacity of the water courses at the receiving end.

Agricultural

The present pollution potential of agricultural run-off in India is much less than the waste water from domestic and industrial use. ...

Impact on Human Health

For want of dependable statistical data, the extent of mortality and morbidity that can be attributed to pollution of drinking water is not exactly known. However, its extent is evident generally from the low standard of human health and from even the limited information on the incidence and prevalence of some of the common water-born diseases such as typhoid fever, infective hepatitis, cholera, diarrhoea and dysentery.

Diseases of the elementary tract constitute the biggest of diseases responsible for much of illness in India. In poor communities, diarrhoea and dysentery have become a part of life. All other water-born communicable diseases that have been successfully controlled or checked by the Western World are still epidemic in India, e.g. infective hepatitis, poliomyelitis, cholera and acute diarrhoea, typhoid fever, amoebiasis, and intestinal helminths.

Many of them assume epidemic proportions. In 1955-56, as a result of pollution of Jamuna river, there was the World's biggest ever reported epidemic of infective hepatitis in Delhi. Over 40,000 people developed jaundice and thousands died....

Such epidemics are on the increase and smaller outbreaks and sporadic cases go totally unnoticed.

Preventive and Control Measures

Despite establishment of the Central and State Boards for the prevention and control of water pollution for some years, the progress in the matter of preventing and controlling water pollution has been generally unsatisfactory and uneven. Majority of the municipalities and industries are continuing to discharge untreated waste water into the water courses. ... Consent administration of the Boards imposes upon the industries and civic bodies a set of permissible limits of the physico-chemical and biological indices which they are legally bound to follow before any effluent can be discharged into water course. Except in a few States such as Maharashtra and Kerala, activities of these Boards have not made an impact on the industries and municipalities. ...

The Central Board has collected baseline data on water problems in the country. The State Boards have also achieved some success particularly in relation to establishment of new industries and townships. Most of these are making provisions for waste water treatment.

The reasons for poor response from the existing small and medium industries clustering within cities and metropolitan areas include the following : (a) Inadequate space for provision of chemical and biological treatment plants : (b) large

capital and recurring expenditure necessary to treat the effluents ; (c) rigid and often impracticable effluent standards that are set for some of the industries, e. g. distillery.

It is felt that effective implementation of the provisions of the 1974 Pollution Act and the safety of our water resources cannot be ensured unless the following measures are taken urgently :

(1) The organisational and financial support to the Central and State Boards should be strengthened substantially so that these can institute effective measures for monitoring and control of water pollution efficiently. ... The State Governments have to ensure that the Boards are given the required organisational infrastructure to collect the levy, as at present most of the Boards are finding it difficult.

(2) The government should provide adequate funds to the Zilla Parishads and civic bodies for the provision of sewerage and sewage treatment facilities and not purely for water supply...

(2) A comprehensive water-quality management programme should be drawn

up for each river basin and the location of all future industries in that area should be dispersed suitably.

Source : Science & Culture
January 1986.

INDEX OF INDUSTRIAL PRODUCTION (BASE : 1970=100)

According to the Central Statistical Organisation, Ministry of Planning, the monthly index of industrial production for September, 1985 at 201.2. It was, higher than the index of September, 1984 (Revised) by 4.6 per cent.

The average monthly index for the first nine months of 1985 as compared to the average index for the corresponding period in 1984 showed a rise of 6.0 per cent. The average monthly index for the first six months of the current financial year 1985-86 as compared to the average index for the corresponding period of 1984-85 also showed a rise of 6.0 per cent.

Source : Productivity News
January 1986

BOONS

by

P. Sheshadri

Life's gifts do not descent from heaven unsought
Like gentle drops of rain ; they do not fall
Themselves on earth like leaves, man
 makes them all—
By ceaseless toil and vigil are they wrought
And shaped by human hands. But were
 they got
Without such pains, should man servilely
 call
And big for them and undeserved forestall
Success which must with honest work be bought !

No easy ways of winning things in life
Do I iuvoke, content to work for them,
And toiling wait their fruition in time,
And let me strive for wisdom in its prime,
For glimpse of truth's resplendent diadem,
And cloudless vision in a world of strife.

Modern Review for
December, 1926

Indian and Foreign Periodicals

SOVIET ECONOMY : RESULTS OF 1985, PROSPECTS FOR 1986

Lenoid Korenev,
APN Economic Correspondent *Writes*

The chronicle of Soviet economic life records a number of positive facts in 1985. The country's economic growth continued and so did the growth of its production potential. The year's highlights were opening of regular traffic over half (1,640 km) of railway line, a project central to the tapping of natural resources in a vast region in the country's east, laying of another transcontinental gas pipeline from western Siberia to European USSR, reaching of design capacity at the largest Soviet hydro-electric power station Sayano-Shushenskaya on the Yenisei, 6.4 million kilowatts, the building of the world's largest and most economical transport plane Ruslan (N-124). But, most important of all, real incomes of the population continued to grow, and a high rate of housing construction was maintained, with 113 million square metres of residential buildings turned over for tenancy, which helped an estimated 10 million Soviet citizens to improve their housing conditions.

Still, the overall assessment of the economic results of 1985 in the Soviet Union is not free of some critical notes.

To begin with, the year was a very uneven one. At its beginning the country's economy encountered considerable difficulties. The rates of growth fell below the planned indices and although the severe winter was in part to blame for that, some other things came to light, This was shown, among other things, by the large-scale economic experiment. The initial idea was to complete it in the 11th five-year period (1981-1985) so that the 12th plan period (1986-1990) could be started on entirely new and better principles of economic management. All increase in national income was expected to come from higher labour productivity.

In reality, however, very serious efforts were required in all branches of the economy without exception to straighten out things and finish the year with a generally good show.

In that respect the last year was very instructive. It should be remembered that the Soviet economic plans for 1986, while setting higher average annual growth rates than those achieved in the 11th five-year period, are nevertheless of a transitory nature as regards the new stage and its

higher pace. In other words, we need a starting off period to make effective such serious measures as revision of the investment policy with its emphasis on accelerating scientific and technological progress, and restructuring in the leading sectors of the economy. Thus—as has already been noted by specialists—the 1986 plans take more realistic account of the initial base than it has been the case in the recent past.

The above said does not, of course, mean that the human factor, discipline and organisation in the economy will not be further promoted. Properly speaking, this is demanded by the very logic of accelerating the country's social and economic development. It is, however, one thing when efforts of workers are aimed at making up arrears in plan fulfilment, and, it is quite another when the task is one of increasing the rates. In 1986, for example, increased labour productivity must help obtain 97 per cent of the increment in the national income so that in the following years of the 12th five-year plan period the 100 per cent index should be reached (in the previous five-year plan period it was equal to 91 per cent). And the 1986 plan takes full account of the base set up in 1985, during its second half. The same applies to other planned assignments of the year. These have all taken account of the actual level attained.

As for the main indicator under lying all Soviet national economic plans—growth of real per capita incomes—it has been set at 2.5 per cent, which is higher than

the average annual level for the past five-year period.

Source : Issued by the
Information Dept. of
the USSR Consulate
General in Calcutta
14.01.86

ARTIFICIAL SKIN HAS GOOD PROSPECTS

Dr. Boris Gavriluk, D. Sc.

(Biology), *Writes*

Researchers of the Institute of Biological Physics under the USSR Academy of Sciences have synthesised artificial skin. Its functions are actually the same as those of natural human skin. The Institute's visitors can see the following "act of magic". A small test-tube is first filled with an opaque yellowish solution to which an absolutely pure collagen—the main protein of the connective tissue—is then added from another tube. An hour later, the scientists take up the test-tube to extract a thin, semi-transparent, milk-coloured sheet out of it. This sheet is the miraculous skin capable of saving the lives of badly burnt patients and those suffering from other grave skin injuries.

In 1982, experts of the Burns Treatment Centre attached to the Vishnevsky Institute of Surgery (Moscow) asked the specialists of the Institute to help them make artificial skin to be used for treating burns. Artificial skin is in great demand now, as the burns bigger than a five-kopek coin take a long time to heal

and put an indelible scar for life. Suppose a patient has ten, or even twenty per cent of his skin burnt? In such cases, doctors have to remove skin patches from the intact parts of his body, stretch them and graft them on to the burns. Apart from being labour-and time-consuming, such an operation is very painful. Besides, scarring still remains a possibility.

At first, experts of the Institute experimented with animal skin, but human body invariably rejected it. Then they tried another method and investigated some synthetic materials. Unfortunately, they could not perform the multitude of functions of live skin.

Scientists of the Institute tried hundreds of synthetic and organic materials. The project was carried out by biologists and mathematicians, physicists and chemists.

A year later, research scholars eventually succeeded in developing a method of restoring the damaged skin patch by using several skin cells. Still, to do so, they had to take a sampling of the patient's skin, place it into a nourishing solution, leave it there for a few hours and then graft the sheets thus obtained on to the burns. This discovery certainly gave momentum to them for further studies.

Later, they managed to obtain biological skin artificially. At first, it was tested on animals, and the results were rewarding: over a five-to seven-day period, the skin sheet grafted in place was very fast indeed. Besides, the burn did not leave behind a scar: the new skin was healthy and normal but slightly different in colour at first.

One may wonder how complicated is the technology of artificial skin "production", but it is not complicated at all. By using the above technique one can obtain this material even at a rural health centre. In future, all the necessary components for it might be found in one's own drug chest. Suppose one has burnt oneself. One won't even have to go to the hospital. Suffice it to take a phial out of one's drug chest, pour its content over the burn and it will heal while one is watching. It sounds incredible, but even now the specialists can speed up the healing process, though only to a little extent.

Naturally, the medical profession wonders whether it would be possible to use the artificial skin as a biological bandage. Obviously, it is quite possible. Anyway, scientists are working at this problem right now. Biological bandages are much more effective than gauze ones. They never stick to wounds, cause no unpleasant sensations and speed up the healing of the wounds.

At present, research scholars are experimenting on animals, but in the near future they will be able to pass the skin substitute on to doctors for further testing. If they say "yes", its mass-production will be authorised.

Source : Issued by the
Information Dept. of
the USSR Consulate
General in Calcutta.
5.2.86

THE INDIAN MESSENGER

Of late, the daily newspapers have come out with short insertions of apparently small incidents, yet these are big with promise of hope and salvation for this self-destructive planet of ours. To realise the inner significance of such incidents one should do well to recall a short story by Tolstoy. The children of the slum, while playing in the narrow dirty lane, were involved in their usual childish quarrels. The mothers soon joined in the fray and turned it into a regular free fight. However a little later, the same children, forgetting their differences, were playing happily together. Their grimy but bright faces shone in the ray of sunlight which lit up that portion of the otherwise dingy alley. In contrast, the elders were still engaged in their bitter squabbling in the darkness of the lane. In this simple yet highly symbolical story which is intensely relevant to our times, Tolstoy opens before us a new world of serious thoughts and ideas. One recalls the words, "...Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

"Whosoever, therefore shall humble himself as this little child, the same, is greatest in the kingdom of heaven."

In the present critical world situation, when the grown-ups, the seasoned leaders in every sphere, seem to lag behind in their search for understanding and peace, it is the youngsters, the school-children, who are confidently coming forward with childlike yet practical suggestions to bring about friendly relations among the warring nations.

Tired of the violence among the elders the children of a school in Sir Lanka have written to the Indian Prime Minister questioning why the elders fight while in their school students of Tamil and Sri Lankan families, Hindus, Moslems and Buddhist, all are friends in spite of their childish tiffs. There is sincere bewilderment and a note of genuine urgency in their approach (Vide Ananda Bazar Patrika. October 13, 1985). These letters are deeply thought-provoking and put the adults to shame. The wisdom of the child springs spontaneously from the innate love and goodness of heart.

Children, at times, tend to be quite resourceful and imaginative in the practical field. With much ingenuity and quick wit children in Switzerland have devised a novel gift for the heads of the two states. 'Peace Cake—Geneva, Nov. 20—A group of children has baked a large 'peace cake' for the super-powers, using 70 eggs, 3 Kg of butter, and 3 Kg each of sugar and flour, reports AP. The cake measuring one metre by 12 metres, is decorated with marzipan figures of children holding hands. It is in the shape of two doves pulling a letter addressed to the Soviet leader, Mr. Gorbachov, and President, Mr. Reagan, out of an airmail envelope. The letter calls on them to preserve peace and is written in letters made of marzipan. The envelope is chocolate and the letter lemon-flavoured. The children hope to present the cake to the U. S. and Soviet first ladies." (Statesman, Nov. 21, 1985). We are reminded of the proverbial saying that we break bread with friends and not with enemies

—"out of the mouth of babes cometh forth truth."

Perhaps the most diplomatic move devised by the children of U. S. A. and of Soviet Russia is the exchange of children population between the two big countries. This step will eventually remove the threat of nuclear bombing as their own children would be the victims. The wisdom of the child counteracts the foolish vanity of the grown-ups.

The initiative was taken by Samantha Smith of U. S. A. She wrote to the late President of U. S. S. R. seeking friendship and peace between the two nations. She was invited to visit U. S. S. R. which would have proved an epochmaking event. But fate was cruel as the young girl was killed in an air-crash. But her efforts did not go in vain and still continues to inspire her contemporaries in different countries.

The child thus becomes the symbol of wisdom beyond the reach of human rationality. "The child is the father of man," is the poet's verdict. Then again the child is the emblem of love and peace and these inspiring characteristics, in the long run, cannot but influence the adult mind, enlarging it by drawing it out of its vicious circle of self-centred worldly-mindedness.

To strive to be childlike in thought and action, that is to be aware of the innocence and purity of a child, to develop simple faith in man's innate goodness, to learn to love and to desire genuinely for

peace and friendship, these are the materials for meditation during a period of spiritual preparation.

Source : The Indian Messenger
Jan. 7, 1986

SCIENCE CONGRESS 1986 :

Focus on Women, Environment and Development

After years of absence from Science Congress sessions, the Association of Scientific Workers of India staged a comeback in 1986 when a General Assembly of Women Scientific Workers was organised on the eve of the 73rd Indian Science Congress at the New Convocation Hall, Arts Faculty Building, University of Delhi on January 2, 1986. The focal theme of the Science Congress Session was "Environmental Priorities and Sustainable Development." We may perhaps discuss important events under the caption "Women, Environment and Development."...

In his inaugural address Shri R. Venkataraman, Vice-President of India, felt that the Indian Science Congress has a major role to play in the field of science and technology as also to provide a platform for young scientists to learn from the experiences of their seniors. He exhorted the scientists to find ways for a harmonious relationship between environment and development expressing concern over the effects of urbanization on ecological balance and need for creating a

public awareness about advances in science and technology and their integral relationship with development...

Old Ideas New Expressions

All these ideas and solutions have been discussed in umpteen times in BASWI. When they appear in the programmes of the Government and in the scheme of things of scientific elite there is an extraordinary importance. The developments are in the right direction but the success is still far off. There are many hurdles to be identified. The General Assembly of Women Scientific Workers on the eve of the 73rd Indian Science Congress was a step in this direction.

One of the striking features of our contemporary society is the near non-involvement of women with the frontiers of human progress. It is high time that the role of women in development is correctly understood. Anatomical, physiological and psychological features inherent in women to enable her motherly role give her a very special personality which can be harnessed to mother a new order in our society. This role is clearly visible in the highly developed societies irrespective of their political order and in a way the status of women in society measures its social progress. A general assembly of women scientific workers can help in developing the idea further and in identifying action plans in this area.

Over the past decade research on women in development has highlighted women's central role in development process in their societies. Women are

seen to be both agents and beneficiaries of development and therefore the improvement of women's status is part of all efforts to resolve developmental problems. These ideas have been the subject of a priority programme of the United Nations International Research and Institute for the Advancement of Women on the role of women in international economic relations, which would concentrate on the interlinkage between the micro and macro levels of economy and their role and position of women. Thus women's issues are moving from the traditional narrow-context discussions to attempts to contextualise women's problems in the broader social international and human rights debates.

Women's studies world over particularly in relation to the UN decade for women have emerged as a powerful tool for women's development. An action programme for strengthening the network between institutions and individuals involved in women's studies across the world is already in progress.

Development Alternative with Women for a New Era—a project initiated by a group of Third World activists, organisers and researchers—had a series of pre-Nairobi consultations during 1984-85. The institutions involved in this Third World initiative drawn from Asia, Africa, Latin America and the Caribbean countries. A document was prepared and presented at Nairobi, stating women's experience with development models and the impact of global economic, political and cultural crisis on women. The document also emphasises an alternative vision and future

strategies by empowering women's organisations and involving women at all levels of planning and implementation....

Conclusion

A focus on environmental priorities and sustained development reveals the need for a upside-down approach to industrialisation process. The cult of consumerism promoted by the Western model of industrial development and its one-way exploitative nature never allowed environmental issues to come up. Its ill effects like colonialism and militarism, which is now threatening the world of nuclear and star wars, have to be corrected. A new industrial development has to grow in a bottom-to-top direction giving adequate attention to environmental priorities and sustained development. The revolt by the women half of world's population against the current value system carried by the industrial society is a significant development. The women power can be utilised to provide a leadership to the new industrial order seeking harmonious relationship with nature.

Source : BASWI

January, 1986

THE FABRIC OF SOCIAL LIFE IN PRE-BRITISH MYSORE

Susan S. Bean* *Writes*

When Indian and Western social scientists began studying rural South Asia in the mid-20th century, they encountered a

society which was organized around agricultural production and in which manufacture and trade were of comparatively little importance. This situation was the relatively recent result of competition from the industrializing West abetted by a colonial policy which favored British products over Indian ones.

For Mysore it is possible to reconstruct the roll of the manufacturing sector in rural society before the impact of the industrial revolution and British colonial policy from published sources. The economy of Mysore was investigated and reported on by Francis Buchanan shortly after the defeat of Tipu Sultan by the British in the Fourth Mysore War, the conclusion of a lengthy struggle for the Deccan between Mysore, Hyderabad, the Marathas, the French and the British Governor General Wellesley, intending to take commercial advantage of the East India Company's virtual control of the southern Deccan, commissioned Francis Buchanan, a seasoned observer of Indian economic life, to travel through the newly acquired dominions and submit a report. Buchanan was assigned the task of surveying the newly acquired territories to observe conditions there and to identify manufactured products and raw materials of potential interest to the British. Buchanan's account was published in 1807 as *Journey through the Countries of Mysore, Canara and Malbar*. Buchanan's report contains excellent information on the conduct of agriculture, artisanry, commerce and many details of social life. This three volume work is an invaluable source on rural society in Mysore before the British period....

* Peabody Museum of Salem, Salem, Massachusetts, U.S.A.

For millenia textile production and trade have been second only to agriculture in India's economy. Indian cloth, especially fine muslins and painted and printed cottons, were prized commodities in the ancient world, in China as early as the 5th century B. C. and later in Imperial Rome. India remained supreme in cotton textile production and trade until the European industrial revolution of the late 18th century. British technological advances in textile manufacture together with British control of import and export taxes depressed Indian cloth manufactures. By 1820 nearly all Indian cottons were woven with British mill-made yarns, and in subsequent decades inexpensive British cloth became readily available. The Indian textile industry declined sharply and the gap between the agrarian sector and the manufacturing sector liled by textile, swidened.

Through a close reading of Buchanan's *Journey* it is possible to identify the kinds of textiles produced in pre-British Mysore, as well as the social identity of the textile artisans, and the primary and secondary places of manufacture and trade. The later 19th and 20th century sources allow some charting of the changes that took place during British rule, and the gradual displacement of Mysore's textile economy. The goal of this survey is to stimulate further reasearch on the spinners, weavers, dyers and textile merchants of Karnataka to establish their place in Indian Society and its transformations from pre-colonial and pre-industrial conditions to the present.

Cloth production in Mysore, as elsewhere in India, was a complex process in which tasks of fiber production, fibrec

processing, dyeing, spinning, fabric design, loom preparation and weaving were often divided between castes and among caste members by age and sex.

Two minor fibres, hemp and wool, were each the speciality of a caste. The Gonigaru in the environs of Bangalore raised, processed, and wove hemp. In other places farmers raised hemp as an alternate crop and sold it to Gonigas who processed and wove it. Although hemp was the least important of Mysore's fibers, it was very widely used for ropes and sacks (gunny bags).

Like hemp, wool was raised, processed and woven by the members of a single caste, the Kurubaru or "Shepards" while many Kurubaru combined agriculture with animal husbandry and cloth production, one endogamous section of the Kuruba caste, the Handi Kurubaru, were entirely occupied as shepards and weavers. Both men and women processed the wool and spun it into yarn. The wool was not dyed, but woven in its natural colors. Pure black was considered the finest. Kurubaru wove their textiles on the same type of pit loom used by cotton and silk weavers. Although men were the primary weavers, women also wove (Thurston 1909, v IV, p. 137). Blankets were made in several qualities from very rough and coarse to very soft and so fine as to be water repellent. The finest quality was prized for use in the rainy season. A woollen blanket for warmth and protection was an article of dress universal in Mysore : worn by servants, farmers, gardeners, and the militia. Most Kurubaru wore nothing else, though the well-off wore cotton next to their skin. ...

The Gonigaru and Kūrubaru were the only cloth specialists who processed the fibres they worked with from growing to the finished cloth. The apparent flexibility and local variation of tasks assigned to men and women among the Kūrubaru, stands in sharp contrast to the rather rigid division of labor among cotton and silk weavers where women spun and prepared warp threads; but the weaving was done by men.

Cotton and silk production were much more complex than jute and wool. Many separate groups of specialists participated in the process that transformed raw fibre into cloth. In Mysore as in the rest of India, cotton was by far the most common fibre, while silk was the most prestigious and costly. The cottons for which India was world famous, on which early (pre-1700) East India Company trade relied, were not cottons produced in Mysore. ...

Cotton was grown in Mysore mostly in the black soil districts north-west of Seringapatam, but it was not grown in quantities sufficient for the cloth making industries, so additional raw cotton was imported from the North, the territories of the Marathas and the Nizam of Hyderabad. Cotton was also grown to the South in Coimbatour, but most of it was consumed there or exported to Malabar or Madras.

In Mysore the yarn for weaving was made by women. Spinning was a major occupation and source of income for women of all castes except Brahmins, (Buchanan 1807, vol II : 263)....According to Buchanan a woman could earn as much for a day's

spinning as for a day's field labor. He reports that Golla women were industrious spinners and field hands who could maintain a household with many wives.

The importance of cloth manufacture and trade to social life and the social order of Indian states is exemplified by the situation of Mysore in the late 18th century. Both Tipu Sultan and his father Hyder Ali regulated cloth manufacture and trade in their dominions. Both ruled from Seringapatam, near modern Mysore city, and encouraged (occasionally forced) makers of fine cloth to settle there and produce luxury goods for the court. Buchanan, noting this, observed that the restored Hindu dynasty would not have the resources to maintain former levels of consumption, and that the Company ought to find new outlets for the fine fabrics made there.

Bangalore had been founded by Hyder Ali as a manufacturing and trading center through which goods passed between the dominions of the Marathas and the Nizam in northern Deccan and the British controlled territory below the Ghats. During the years Tipu Sultan fought to maintain his place, he prohibited that trade....

Seringapatam and Bangalore were the twin centers of manufacture and trade in Mysore. Production of luxury textiles for the court, wealthy land owners, and merchants was concentrated there. The...weavers of silk and mixed cotton and silk fabrics; and the wealthiest of the weaving castes; lived principally in these towns. Hyder Ali had forcibly brought Khatri families from Tanjore to Seringapatam. They spoke a

dialect closely related to Gujarati and were part of a migration of silk weavers from Gujarath throughout southern India.

Cloth production was not confined to the larger towns....In smaller towns lived weavers of the Kannada speaking, the Telugu speaking and the Kannada and Telugu divisions of the Shaynagaru castes. These weavers were, Buchanan reports, better off than most agriculturists. The Kannada and Telugu-speaking sections of the Devanga caste lived in villages as well as towns and wove coarse and fine cotton. Togata weavers lived in smaller towns and villages and wove coarse white cloth with red borders used by the poorer people. A subcaste of a formerly untouchable caste were weavers of coarse strong white cloth for the poorest villagers.

All of these castes produced cloth of varying fineness according to the demands of the customer. All of them worked primarily by contracts for which they were advanced money and materials for the production of a specified quantity and quality of goods....

In addition to weaving, two other parts of the production process were carried out by caste specialists. The Niligaru, a division of the potter caste, were indigo dyers, an occupation that became extinct in the later 19th century after the acceptance of synthetic indigo. The Rungaru were dyers and also specialists in the manufacture of tailored (i.e. cut and sewn) garments.

In Mysore cloth production was not part of a 'jajmani system'....Cloth produc-

tion, spinning, weaving, dying, were associated with local, regional and inter-regional markets in which money and barter rather than traditional obligation were the bases of exchange. To accommodate their craft cloth makers usually lived apart from the agriculturists and their service castes, either in separate hamlets, or in distinct villages. Weavers sought groves of trees where women and children could prepare the warp for the looms. Dyers required access to water (which their work often left polluted) and large open spaces for processing the cloth. ...

This system of textile production and distribution in Mysore was radically altered by the 1820's and 30's when India began importing most of its yarn from England. The women of Mysore were no longer able to contribute to their household's money earned from their spinning or cloth traded for their yarn. Women lost their only respectable source of income since families preferred that their women did not work as field laborers. Imported British mill-made cloth was becoming widely available at lower prices than comparable quality cloth of local manufacture. Weavers of coarse cloth could not compete. Holeya weavers became landless laborers, and many Togata, Devanga, and Kuruba weavers became laborers, tenants or landlords. Thurston reports that at the turn of the 20th century the Devangas at the Bellary bazaar "laughingly said that, though they are professionally weavers, they find it cheapest to wear cloths of European manufacture" (1909 vol III, pp. 154-55). Markets which had been important in the

distribution of local products now became centers for the distribution of British-made goods.

Weavers of fine fabrics, muslins, silk and cotton, pure silk and of saris, dhotis, and turbans with special borders were less adversely affected since these goods could not be easily copied on British power looms.

In the 18th century the economy and social order of Mysore was more differentiated, less agrarian, than in the 19th century. ...

As among agrarian groups, caste regulated marriage and relations among kin. However, in at least two important respects the significance of caste was very different for the non-agrarian groups. First, unlike agrarian groups, the market rather than the caste system dominated relations with outsiders. Second and more importantly, caste with its hereditary assignment of occupation was an institution almost uniquely suited to the maintenance and transmission of the highly skilled poorly remunerated handicraft manufactures for which India was world renowned.

Until the mid-nineteenth century all textiles were produced on handlooms by weavers who wove fibres, patterns, and sizes according to caste custom. The 20th century development of factory production reshaped the textile industry, opening it to other castes, and shifting production

and marketing centers to large towns and cities. Because research on Indian rural society began in the 20th century, after the de-industrialization of the countryside, the picture that has emerged has emphasized the agrarian sector and its organization to the near exclusion of artisanry and commerce. While this vision may be accurate for the 20th century, it cannot be taken as representative of earlier eras. Sources such as Buchanan (1807) and Thurston (1887, 1889, 1909), which illuminate the economy of rural India on the eve of British domination, contribute to our knowledge of the social order that produced the technological, aesthetic and commercial achievements of pre-colonial Indian civilization.

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JUDICIAL DECISIONS IN THE FIELD OF LABOUR LAW

The judicial decisions summarised below cover the application of general legal principles to labour law (resignation, conflict between the law and collective agreements; respect for privacy, applicable law, employer's liability for acts committed by supervisors, evidence in dismissal proceedings); the employment relationship (presumption that a contract of employment is for an unspecified duration, transfer of ownership of a bankrupt undertaking, change of occupational grading, discrimination on grounds of sex, termination of the contract of employment, dismissal); conditions of employment (payment in kind, wage debts of a limited liability company, workers' claims in the event of bankruptcy, invention by a trainee, sick leave); special categories of workers (migrant workers); occupational safety and health (industrial medical services); social security (employment injury benefit, sickness benefit, partial disability, administration of pension funds), and labour relations (free dom of association, strikes).

Resignation

German Democratic Republic

A worker who was guilty of repeated breaches of discipline (absences, drunkenness at work) was persuaded to accept a retroactive termination of his employment rather than expose himself to disciplinary proceedings leading possibly to dismissal without notice. The agreement signed by the worker stated that he was putting an

end to his employment contract for personal and health reasons.

The worker subsequently challenged the validity of this agreement. The works disputes committee declared the termination agreement void. It had been obtained under threat of disciplinary action so that the worker had not freely consented. Moreover, he had not been offered an alternative job or a transfer, as is required by section 51 (2) of the Labour Code when a contract of employment is terminated on the initiative of the enterprise. The disputes committee accordingly decided that the worker should be reinstated and receive back pay from the date of the termination.

Applicable Law

France

An employee of a French-owned company was sent to work on a site in South Africa. He had previously signed an endorsement to his contract under which he undertook to observe the laws of the host country and not to seek any modification of the agreed conditions for the duration of his transfer. After participating in an industrial strike, he was dismissed for serious misconduct and repatriated.

The Court upheld the dismissal on the grounds, first, that the behaviour of the employee had made it impossible to keep him in South Africa under South African law and, second, that notwithstanding the fact that any stipulation having the effect of denying the worker's right to strike would be contrary to French law,

the agreement between the employer and the employee referred exclusively to the latter's employment in South Africa.

Presumption that a contract of employment is for an unspecified duration.

Argentina

The contract of employment signed by the plaintiff and the enterprise provided that it was to terminate on a specified date. When that time came the plaintiff requested the enterprise to continue giving her work, which the enterprise refused to do.

The Court of Appeal found in favour of the plaintiff, ordering the enterprise to pay the compensation to which she was legally entitled according to the time she had worked for the undertaking. The Court considered that two requirements had to be fulfilled for a contract of employment to be regarded as having been concluded for a fixed term: first, that its duration should be expressly specified in writing; and second, that the type of work or activities involved should be such as to justify such a contract. In this case the second requirement had not been fulfilled. Although the enterprise had referred to "special tasks" and "special circumstances", at no time had it explained what the plaintiff's tasks would be.

Discrimination on grounds of sex

United Kingdom (Great Britain)

A civil servant working for the Home Office in a grade in which all employees were required to work full time asked,

after the birth of her second child, to return to work on a part-time basis. As a single parent she had already experienced difficulties since the birth of her first child and had been on prolonged leave without pay. Her request was refused and she appealed to an industrial tribunal claiming that she had been unlawfully discriminated against on grounds of sex, contrary to the Sex Discrimination Act of 1975.

Her appeal was upheld on the grounds that the obligation to work full time was a requirement of the job which, although it applied equally to men, was such that the proportion of women who could comply with it was considerably smaller than the proportion of men who could do so. The Home Office had not been able to show that the requirement to work full time was justifiable irrespective of the sex of the person to whom it was applied. By refusing to allow her to work part time when she could not comply with the requirement to work full time, the Home Office had subjected her to a detriment within the meaning of the 1975 Act and accordingly was guilty of unlawful discrimination.

United States

An enterprise had a policy of not granting leave of absence to any temporarily disabled employee during the first year of service. The Court considered that such a policy meant that women who became pregnant were treated differently from employees who did not: it subjected pregnant women to a risk of job termi-

nation on grounds not applicable to men and was accordingly discriminatory.

United Kingdom (Great Britain)

On his retirement, a wholesale news paper distributor asked a newspaper publisher for which he was an agent for his distribution agency to be transferred to his daughter who had for many years run the business with him. The publisher refused. The daughter claimed that this refusal constituted unlawful discrimination under the Sex Discrimination Act of 1975.

The question before the Tribunal was whether the distribution agency amounted to "employment under.....a contract personally to execute any work or labour" as defined in section 82 (1) of the Act. If it was not, the Tribunal found that the contract was not a simple agency under which the agent was free to delegate its actual performance to others, but required the agent to be directly involved at least in terms of overall day-to-day supervision of the work carried out by his agency and accordingly that it was a contract "personally to execute any work or labour" and so came within the terms of the 1975 Act.

United Kingdom

Both the Sex Discrimination Act of 1975 and the Equal Pay Act of 1970 define employment as meaning "employment under a contract of service or of apprenticeship or a contract personally to execute any work or labour." The Employment Appeal Tribunal held that this definition covered selfemployed persons who

personally executed work or labour under a contract and was not limited to persons employed under a contract of service. The judgement confirmed that those who engage the talents, skills or labour of the selfemployed would be wise to ensure that the terms are equal for men and women and do not discriminate between them.

Dismissal

German Democratic Republic

A financial clerk who had worked for several years in an enterprise as senior clerk was appointed chief of department. After a few months she asked to be relieved of her responsibilities which were having a harmful effect on her health and to return to her post of senior clerk. After a replacement had been found for her as chief of department she was offered the job of internal auditor, which she refused. Her employment was thereupon terminated on the ground that as a result of her refusal the employment contract suffered from a defect which could not be remedied by the parties, a ground for termination allowed by section 52 (2) (c) of the Labour Code.

The Supreme Court held that the termination was invalid. Having agreed to the replacement of the plaintiff as chief of department, it was the enterprise's duty to make arrangements to meet her wish to the return to the post of senior clerk, there being agreement in principle that she should return to the middle-management level. The enterprise was not entitled to put her before the alternative of accepting

the job of internal auditor or having her contract terminated.

Payment in kind

Brazil

An employee of a cigarette manufacturer was given a daily packet of cigarettes with instructions that it could not be sold. In determining certain rights of the employee, the Court had to decide whether the packet of cigarettes constituted payment in kind forming part of the worker's remuneration, which had to be calculated in connection with these rights.

The Court held that it was not. The law provided that, in addition to payment in cash, remuneration included any food, accommodation, clothing and other payments in kind which the enterprise normally granted either under contract or by custom, with the exclusion of alcoholic beverages or harmful drugs. In this case the packet of cigarettes was a free gift having nothing to do with remuneration and could not be construed as forming part of the employee's wages.

Sick leave

Federal Republic of Germany

A person worked a 40 hour week alternately on early (7 a.m.-4 p.m.) and late (4 p.m.-0.30 a.m.) shifts. In addition he worked four hours a week for another company either on Saturdays or on Mondays depending on the shift he was working in his principal job. Having suffered an accident at his secondary job he was off work for two months. Under the relevant

legislation a worker is entitled to continued payment of his wages for a specified period if he is unable to work as a result of sickness or injury caused through no fault of his own.

The principal employer argued that he was not liable to pay the worker's wages for his period of incapacity since the worker had infringed the legislation governing hours of work, under which daily hours may not exceed ten. On the day of the accident he had worked 12 hours. The Court rejected this argument. The accident occurred on a Monday morning after two-and-a-half hours' work, so that the fact that he had infringed the regulations governing maximum hours of work was not a factor contributing to the accident. Accordingly, the principal employer was liable to pay his wages for the period of incapacity.

Sickness benefit

Federal Republic of Germany

On the date of the termination of his employment, the plaintiff received nine days' leave which were due to him. Four days later he fell ill and claimed sickness benefit. The insurance fund refused to pay benefit until the expiry of the nine working days for which he had received holiday pay. The Court ordered the payment of sickness benefit for these days. The regulations provided that annual vacations were interrupted if a worker fell sick during them and that while the sickness lasted he was entitled to sick leave with pay. That rule also applied when the worker, instead of taking his

leave, received the corresponding compensation. The purpose of such a payment was to enable the worker to take a holiday after the end of his employment and he could not do this if he was incapacitated. Consequently, the days paid for as leave were to be regarded as deferred until after the period of incapacity for which sickness benefit was payable.

Partial disability

Federal Republic of Germany

The plaintiff had to give up his work as a laboratory assistant because he had developed an allergy to nickel sulphate which caused a skin disease on his fingers. He was awarded a 20 per cent disability pension in 1967. After taking a course of social science studies and becoming a youth counsellor in the public service, he rose to the position of magistrate. In 1979 his disability pension was withdrawn because of his successful rehabilitation and advancement in a career with better prospects than his previous one.

The Court rejected his claim for continued payment of his disability pension. The rule that a disability pension could not be withdrawn simply because the beneficiary had successfully qualified himself for another job applied only when the disability was measured without specific reference to the training and previous occupation of the beneficiary. In this case the assessment of 20 per cent disability was made by reference to the fact that he could no longer use his qualifications or continue in his field of work. These drawbacks no longer existed now that he had successfully

advanced in his new career, so that there had been a substantial change which justified the stopping of his disability pension.

Strikes

Federal Republic of Germany

During negotiations between a trade union and an employers organisation for a new collective agreement, the union, after expiry of the period covered by a no strike agreement, organised a series of selective short work stoppages involving in all some 416,000 workers over a period of seven weeks in 1,693 undertakings, culminating in a short stoppage by all the workers concerned. Two days later agreement was reached.

The employers' organisation subsequently brought an action against the trade union for a declaration that the strike had been illegal and an injunction prohibiting such action in future. It claimed that warning strikes of the kind undertaken were legitimate only after the breakdown of negotiations and amounted to inadmissible pressure on the employers' organisation and its members.

Its action was unsuccessful. The rights guaranteed to employers' organisations (as well as to trade unions) by article 9 of the Constitution were not infringed by action designed to bring pressure to bear on them so as to influence the outcome of collective bargaining: there was no "right to negotiate free from pressure",

Moreover, even if the form of strike action used had been unlawful, it did not constitute a form of action that would

give rise to a claim for the prohibition of its future use by the plaintiff, an employers' organisation, but only by the individual undertakings affected by the strike action.

United Kingdom (England)

The rules of the National Union of Mineworkers provide that allowances may be paid from union funds to members on official strikes. During an unofficial strike called in breach of the union's rules, the union made payments to pickets for picketing duty and the miners on strike for the relief of hardship. Members of the union who did not follow the strike brought an action for an injunction prohibiting the union from using its funds in this way.

The High Court held that the payments in question were beyond the powers of the union and unlawful misapplication of its funds, since the strike was in breach of the union's rules.

United States

On 3 August 1981 the President of the United States announced that striking air-traffic controllers who did not report for duty within 48 hours would forfeit their positions. Following this announcement, the Federal Aviation administration

(FAA) authorised the controllers to return to work at the time of regular shifts beginning after 11 a. m. on 5 August. One of the questions before the Court was whether this announcement was so confusing that the controllers who did not return to work could be said to have been unable to form an "intent to strike".

The Court rejected the argument that, because the controllers thought that they did not report to work by the time specified, they could not have had an "intent to strike". The Court found no evidence of confusion in the minds of the controllers and there was no reason why they could not have advised the FAA of their willingness to return to work. The President's announcement did not of itself terminate anyone's employment, least of all that of non-strikers. There was no need for the FAA to advise each air-traffic controller individually of the time available to take advantage of the period of grace allowed by the President. The standard of proof of intent appropriate in criminal cases was not appropriate here.

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BOOK REVIEW

Buddhism and Science,

by Dr. Kurt F. Leidecker

This is an unusual book. It brings home to the reader the problems and some of the solutions to a question asked so many times and in so many quarters today: Are there bridges to the Oriental mind, to the ancients of East and West, to religions with a long history and the mentality of an age that is increasingly skeptical of tradition and thinks of the old as antiquated and *passe*.

Is there a wisdom of yore that may be studied profitably now? Are we in our twentieth century thinking cut off from the philosophers and mystics we read about in the inspirational and spiritual literature? Has not our cold intellectual attitude replaced religion and created a technological society in which there is no room for wise sayings and references to worlds unseen and only imagined? What use is there to be retrospective when our first consideration is expanding our technological achievements and making our existence not only more bearable but enjoyable for everybody? Why bring up Buddhism when almost daily science records triumphs often bordering on the incredible? What relevance does Buddhism have in all this?

I am sure not all the answers are found in this selection of essays by the editor, Dr. Buddhadasa P. Kirthisinghe, a well-known writer on Buddhist subjects, a Buddhist himself and a Biochemist. Nevertheless, significant pointers are offered by the contributors who hail from Orient and Occident and are heirs to diverse cultural backgrounds which moreover have been steeped in and conditioned by religion, Christianity in the West, Buddhism in the East.

In this modern age, science with its orientation toward evidence and proof, is threatening to replace belief of whatever kind and from whatever source. The linkage and identification of civilization with Christianity so vociferously proclaimed by the missionaries, has, of course, been dealt a severe blow by archaeologists and historians of art and civilization and other disciplines that look at ancient and Eastern civilizations more objectively. And a strange thing has happened in that the forces that wanted to destroy religious and ancient values have created an appreciation, yes, a sort of renaissance of these ancient values in the West. In this reverse confrontation the scientific outlook has come under closer scrutiny while the Eastern outlook has been gaining stature by courting science. This certainly is true for both

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Vedic and Buddhist philosophy.

It is characteristic for Eastern religions that they are inclined toward compromise (or what looks like that) and toleration, quite unlike the Western religions of Judaism, Christianity and Islam. Instead of emphasizing differences, Buddhism, for one, seeks to establish inner connections and bonds to avoid head-on clashes. The present book may be taken as an attempt to do just that. *The fulcrum is the scientific method.* Accepting the definitions of science by the authors, it is plausible, sometimes compelling, to speak of a scientific method having been employed at the time the ancient literature of Buddhism was composed, and earlier. It is true that neither the Buddha himself nor any of his followers in later centuries have made statements denigrating science or its method of investigation. They have unequivocally recommended it and are doing so at the present time.

In support, the authors dealing with this phase of the problem have quoted scripture and, more significantly, have re-examined the Pali concepts which, we might add, have been so hopelessly garbled by the early western writers on Buddhism and thus given a wrong view of Buddhism altogether. The day has, luckily, passed and our quarrels are largely confined to the philologists.

Difficulties are experienced when the results of this Buddhist scientific method are held up and compared with the highlights of Western scientific research. We

are referring especially to cosmological imagery and astronomical data. The parallelism is, indeed, astonishing, the variations notwithstanding. It is the approximation to the data gained through rigorous logic, observation and verification that is so remarkable. Even the most caustic critics of the attempt to compare ancient data (to all intents and purposes arrived at purely speculatively) with present day data, can hardly brush aside these parallels as "pure chance", idle speculation or even nonsense. Theirs would be a smug response to what patently appears to be a problem which ought to be investigated. While the authors of those articles dealing with cosmological matters have done valiantly, the reasons behind these so called coincidences still remain unexplained. Can cultural anthropology solve them? Can speculative philosophy? The baffling figures given in the literature of Buddhism seem to give the lie to the evolutionary process as taught in Western science, which assumes a gradual advance from simple and primitive to sophisticated and highly complex, in the material and biological realm as well as in the intellectual one. Though we believe that popular Darwinism has long been dead we do not, of course, suggest creationism as a substitute.

One of the valuable ideas to be gleaned from a number of articles is that there is a complete absence of dogmatism in Buddhism and a corresponding broad and tolerant attitude in Buddhists beginning with the Buddha himself. This is a feature which certainly would bring science and

Buddhism closer together. But is science devoid of dogmatism, better said, are scientists known to abjure dogmatism? The answer clearly is no in both cases. The guardianship of "facts" (whatever that word means), leads some scientists to a more uncompromising dogmatism than that professed by theologians. Ideally science should learn from Buddhism, to be seeking and regard its findings only as waystations toward truth.

There is much food for thought in this volume. It contributes to strengthening the notion which is gaining ground, that Buddhism can, indeed, contribute to contemporary thinking not only spiritually but in other ways also. So, for instance, in psychology, psychiatry and psychotherapy, as is the case in Dr. Shanti Tayal's all-too brief article and those of Gerald du Pré.

The way Buddhists treat the problem of life in its numerous facets, moral, intellectual or simply as carrying on with this business of living and reaching out for meanings, is a whole area with which the West is gradually becoming familiar. The concepts of *karma* or *kamma*, reincarnation, meditation and its feedback, stress control, *paticcasamuppada* ("dependent origination"), insight (*vipassana*), the impermanence of things (*anicca*), and the unsubstantiality of self or soul (*anatta*) are terms that appear rather frequently in print and are being investigated and built into a conception of the whole. Though Buddhism is highly individualistic it yet aspires to universality and inspiring society

with *metta*, love. If it is true that Buddhism is scientific, then it surely will also humanize science.

The articles of Dr's Aung Thein and Loo Yung Taung deserve mention, the first dealing with Bioscience, also treated by Kirthisinghe and du Pré, the second with nuclear physics. Pali and Buddhist scholars like K. N. Jayatilleke and Bhikku Nanajivako throw much-needed light on the approximation of Buddhism and science from the perspective of the Buddhist scriptures and its Abhidhamma or philosophy. Professors Robert F. Spencer and F. Mark Davis tackle the main thesis of Buddhism and science from a Western orientation (no pun intended!). As President of the London-based Scientific Buddhist Association du Pré organizes his material more *in extenso* and adds thus to the richness of ideas and suggestions.

To blunt still further the criticism of dogmatic scientific die hards of the old school who question the legitimacy of linking science and Buddhism, it must be stated that theory and hypothesis formation is as valuable as gathering facts and observations, for it puts the capstone on scientific research. It does not matter in actuality whether the hypothesis is the result of ratiocination, is fortuitous or is stimulated by reading science fiction. Time, place and circumstances do not play an important role. Important is that the theory or hypothesis can withstand rigorous criticism and test.

We are living in an age of re-assessing traditional truths, in fact, a transvaluation of all values. The tangible world dissolves before our eyes into mental equations. Verbal statements are substituted or expressed in numerical notations, and life revolves around a myriad of helices of infinite complexity. Vainly we hope to read the universal puzzle. New terminologies are coined and the higher functions of intellect and emotion become ensnared in computer operations. Verbal communication is becoming more unintelligible. The more is achieved in "objectivity" and "exactitude", the more science even trails off into symbolism and mysticism. Some

where on the horizon of human understanding the why and wherefore of some of the deeper philosophical problems both "science" and "Buddhism" are trying to solve will appear in clarity. It is well to keep books like *Buddhism and Science* around and read them for edification and enlightenment.

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RE-PRINT

THE WATERS OF DESTINY

SITA DEVI

Though her mind was full of Subarna's thoughts, yet she was intently listening for something, perhaps half unconsciously. She hoped for someone's arrival, yet she feared it. The person for a sight of whom she was ready to give the world away, was strangely also the man whose presence she feared like death. What punishment awaited her at his hand, she did not know.

Pratul arrived next day in the morning. Narayani had just finished her bath and was preparing to enter the kitchen. She had gone without food the last twenty-four hours. Her mother-in-law had gone out on some business. Hearing footsteps near the door, Narayani looked up and saw her husband standing.

Husband and wife gazed at each other silently for a minute. Narayani had nothing to say, she was praying for strength in her mind to hear calmly whatever befell her. Pratul did not know how to begin.

After a while, he said, "You did this knowing full well that I had the strongest of objections to marrying our daughter in her childhood."

"I could not help it, I had to do it," whispered Narayani.

"Why, may I ask?" said Pratul bitterly; "was there no one to look after the girl, or was I dead?"

Narayani's body shivered in horror at the very thought of widowhood. "Say what you will," she said, "I am ready to bear any abuse."

"What would I gain by abusing you now?" asked her husband. "But how did you dare do this? Did you think of the consequence? If the girl becomes unhappy, will you take the responsibility?"

"That does not lie in human hands," said Narayani. "Happiness and unhappiness are ordained by fate."

"Certainly not," said her husband. "In this case, you will be responsible and not fate. If you had tried your best to make the girl happy and still she had become unhappy, then you might have laid the blame at the door of fate. But you have sacrificed the girl knowingly. The bridegroom is a mere boy, he has no culture, no education, worth speaking of. His mother is a reputed shrew and a skinflint. If you have sincerely believed that your daughter can be happy in such a home, then you are either mad or a fool. Besides, who asked you to decide the girl's fate for her? What do you

know of the world? Your whole life is passed, circumscribed by four walls. You cannot walk a single step alone, you cannot shoulder your own burden for a single day, and yet you dared to seal that girl's fate! Why?"

Narayani stood weeping and made no answer. Pratul's mother now spoke from behind. She had returned quietly by this time. "Don't be so angry, my dear boy," she said, "Your wife did this with my approval. Now-a-days you think you are free to do anything, but that is, not the custom of the land. In our days the old people decided everything and the young ones obeyed. That is right."

"And the result is what you see in the wretched plight of society," said Pratul. "But since you think you are right, you must try to bear up against the consequences. Though the girl had a father, you have treated her like an orphan. Let her not harbour any grievances against me. Your daughter-in-law has acted according to her will, proud of her superior knowledge. Let that knowledge bear her up through life. The duty that was mine had been denied to me. So I tell you that I am free from this day, I have no duty towards anyone."

Seeing that he was advancing towards the front door, his mother rushed to him. "Where are you going away?" she cried, "Sit down and be calm. Let the newly-married pair come back. See them and bless them. Your anger won't dissolve the marriage now."

"I have not come for sitting down and chatting," said Pratul, "and I shall never come again. Whom do you ask me to bless? You have tied the noose round the girl's neck and to my utter shame I could not do anything to prevent it. I won't mock her with any blessings now."

He went out with rapid strides. The women cried out aloud. Narayani sank down in a faint on the floor of the kitchen.

III

It was a gloomy evening of July. The only sound that reached the ear was the roar of the river Bhairabi. The villagers cowered in fright. They feared to be swallowed up every moment by the hungry waters of the ruthless river in flood. Everybody sat within closed doors; they did not dare to look at Nature in her fearsome mood. They had finished their work as early as they could. Their fragile shelters, built of a few pieces of bamboo and some straw, guarded them against all the perils that awaited them outside.

But even on such a day, a man had come out of his house and was standing on the banks of that very river whose furious roar was striking terror into the hearts of the other people. His face could not be clearly seen in the gloaming, but sometimes flashes of lightning lit up his features. He looked haggard and careworn.

The river had already overflowed its banks. The place where the fisherman and the boatmen used to live had long been swallowed up. The ferry station, too, had

disappeared under the fast advancing waters. The earth shook and trembled against the terrific impact of the furious flood, as if in mortal terror. Now and then huge masses of earth were torn out and disappeared under the muddy stream with deafening crashes.

The man was Pratul Chandra. Nearly five years had passed after that fateful marriage and he had not been here once. After he had left in anger, his mother too left the village for ever and settled in Banares. She had passed away in that holy city nearly two years ago. Narayani lived with her part of the time and part she spent in her own father's house. But every year she came to Jamral and stayed there for two or three months; for it was only from here that she could obtain any news of Subarna. It was difficult for a woman to live alone in a house. Still she did it for the love of her child. Sometimes she persuaded her widowed sister to accompany her, sometimes she stayed alone.

Her health was growing worse steadily. Her husband's anger stuck to her heart like a poisoned arrow. Her home, too, broke up after her daughter's marriage. Pratul left his home for ever and his mother went off to Benaras. Subarna, too, never returned to her mother's arms after she had gone back to her husband's house for the second time. Narayani had hoped to get Shribilas as a son, by marrying Subarna to him; but that hope too, proved futile. Shribilas's mother wanted her daughter-in-law to stay with her and look after the household. When Narayani raised a

timid objection, saying the girl was too young, she met with a scornful rejoinder from the lady, who said, "Do you call her young? Do you want to send the girl here when she is fifty? And how will she learn discipline then? I am not for these things. We, too, were married early and came to our husband's homes when quite young and we are still alive." So Subarna and her mother had to part company for ever.

And these two or three years, Narayani had sent repeated messages and entreaties asking her to let Subarna come once to her, but all had been in vain. She never even got any reply. If she sent a messenger, he came back almost at once and reported that he had seen Subarna, but had not been permitted to speak to her, as her mother-in-law and sister-in-law had stood guard over the girl all the while. Subarna was not looking well. Narayani could only weep. She was now alone in the world and helpless. Pratul Chandra had cut off all connection with his home. He only remitted some money to her regularly. His ominous words had come too true. Narayani's pride had fallen to the dust, she knew that she had consigned her own child to lifelong suffering through sheer folly. This knowledge tormented her all the time. She could not even tell her sufferings to anyone, least of all to her husband.

She knew that her death was drawing nigh apace. So she wrote to her sister and made her come over to her. These two women passed lonely and monotonous days in their village home. Messages were

sent to Subarna about her mother's illness, but there was no response. Narayani knew she was dying, but she could not bear the thought of passing away without seeing the face of her child once more. But there was no one to whom she could unburden herself.

At last she became totally bed-ridden. The rains aggravated her illness. Her sister did not dare any longer to bear this burden alone. Narayani might die any day and then she would be held responsible. It was better that her lawful guardian should come and take charge of her. She wrote to Pratul Chandra, informing him about his wife's serious condition and asked him to come down, forgetting and forgiving all her previous faults.

A few days passed off. Then suddenly Pratul arrived without any notice. Narayani's sister was preparing some milk in the kitchen. She burst into sobs, as soon as she caught sight of him,

"Am I too late?" he asked, taken aback at this.

"She is waiting just for a sight of you," she replied, still weeping, "else she would have passed off long ago."

Pratul sat down on a wooden seat and asked, "Has Subarna come?"

"No, they did not send her," said his sister-in-law. "You are an intelligent man and you knew better than we. She has not been married into a gentleman's family; they are nothing but butchers."

Pratul got up with a sigh, then picking up his suitcase, he advanced to the bedroom. Narayani had heard them talking and was waiting. Her eyes, full of eagerness, were fixed on the door. As she caught sight of him, blood rushed into her pale face. But next moment she lay back on her pillows, totally exhausted.

Pratul Chandra sat down by her, stroking her hair and asked, "How are you now?"

Narayani clasped one of his hands in both her own and murmured, "Say once that you have forgiven me, and then I can die content. I want nothing more."

"You must not die," said her husband with tears in his eyes. "You are too young yet. We shall cure you".

"It is beyond any man's power," said Narayani, "my heart is pierced through and through. I am not afraid of death, but I cannot forget that I have sacrificed my innocent child. Try to help her, don't be cruel to her for my sins."

Pratul saw that Narayani was panting. He tried to place her more comfortably on the bed, and said, "Don't speak of those things now. First get well, then we shall see to that. Don't be so anxious about Subarna. I shall write at once to them, asking her to come." Narayani was about to say something, when Pratul silenced her with a gesture and went out.

He informed Shribilas's mother in a letter about his wife's condition and asked

her with many entreaties to let Subarna come once to see her mother. If Shribilas, too, could come, it would be still better. He despatched the letter at once through a trusted servant.

As the boat carrying the man left the shore, he came back and sat down by his wife's side. His sister-in-law made him bathe and take some food, but he did everything mechanically. He was feeling very upset. Narayani was growing more and more restless. She was moaning constantly, calling for her daughter. Pratul did not know how to comfort her. He sat silent by her side, holding her by the hand.

Night was fast approaching. The last ray of light disappeared from the cloud-laden sky. The wind shrieked more dismally and the roar of the mighty river grew louder. "They won't let the child come," sobbed out Narayani suddenly, "I shall die without seeing my darling."

Pratul got up. He called his sister-in-law in and said, "Sit by her for a bit. I am going to the riverside."

She sat down there and Pratul went out. He stood for a long time by the side of the dark river. There was no sign of a boat anywhere, only the mighty river rushed along, before his eyes, with thunderous roar. Scenes of destruction met his eyes in all directions. It seemed as if Rudra, the great destroyer, had begun his cataclysmal dance, and the universe was crumbling into ruin under the tread of his mighty feet. He wanted to go

back to his dying wife, but how could he do so, without any news of the messenger he had sent? How would he answer the eager strained look in her eyes? He retraced his steps twice, but came back again to the riverside.

At last a white speck appeared on the dark waters. It was gradually approaching the spot where he stood. Pratul strained his eyes it was really a boat. His heart trembled within his breast; perhaps he would see his child once again after so many years!

But as the boat touched the bank, all hopes died within him, like a candle blown out by a cruel blast. Haran, the man he had sent, was sitting alone in the boat. He had a letter in his hand, and was looking very gloomy.

As he got down. Pratul asked in a voice full of despair. "They would not let her come, Haran?"

Haran held out the letter to him, saying, "Here, take your letter, Sir. You have got strange relatives, you must pardon my saying so. I don't call them gentle-folks. They did not offer me even a glass of water. I was not permitted to speak to your child. I saw her standing at a distance, and weeping. Her mother-in-law is more like a tigress than a woman, you must pardon my saying so, Sir. I have never heard a voice like hers, not even amongst the fishermen. I told her about our mother's illness, but she did not seem to believe it. "Oh, we have heard of such illness before," she said with a sneer,

"that is nothing but a ruse for taking the girl away."

Pratul was not paying much attention to the man, he was busy reading the letter from his highly esteemed relative. It ran thus :

"My most kind sir,

Your daughter is now a member of the Guha family of Bhatgram. She must behave in a way suited to her new position. She is not a servant of Pratul Chandra Mitra of Jamral, and cannot rush away at his behest. If you want to take your daughter home, you must come for her yourself. I can consider your request then. But I cannot give you my word that I shall certainly send her. My son has come home after his examination for a few days only. This is the first time he has met his wife, after a long interval.

I hope your wife's illness is nothing more serious than an ardent desire to see her daughter.

With due respect,
Shribilas's mother."

Pratul stood with the letter in his hand, like one stunned. Then he advanced slowly towards his home. His legs refused to move, he went on by sheer force of will. What could he say to his dying wife? She was living only in the hope of seeing her child once more. Her only child! And this was her fate! Pratul Chandra himself had cherished great hopes about Subarna, and all had been reduced to dust and ashes. Subarna was nothing

more now, than an animal to be sacrificed to the Moloch of social cruelty. He felt intense bitterness against Narayani for a while. But she was dying. What was the use of being angry with her? She had passed beyond the range of human love and hatred long ago.

Pratul entered his house. Narayani's sister came out anxiously and asked, "Won't they send the girl?"

"No," said Pratul shortly. A moan of intense agony was heard from inside. Pratul ran in at once to his wife and stood by her bed. Narayani was sitting up, supporting herself on her pillows and panting heavily. Her eyes were starting out and her ribs rose and fell with her breathing.

"Please go yourself," she cried out. "They won't be able to say 'no' to you. Go and bring home my darling."

"I won't go," said her husband.

"This is my last prayer to you," wept Narayani. "I won't live to make another."

"How can I leave you in this state?" he asked. "I won't see you alive when I come back."

"Yes, you will," she moaned in a hoarse voice. "I won't die before I see her sweet face once more."

"All right," said Pratul. "I shall go. But do you notice what sort of a night this is? And do you hear the roar of

the river? How can I cross over in such weather, in that small boat?"

"Go early in the morning," said Narayani.

"I shall try," said Pratul. The air of the sick room seemed to stifle him and he went out.

The night advanced apace. A light was burning in the bedroom, and another in the kitchen. Unfathomable darkness enveloped the village, not a streak of light could be seen anywhere. The roar of the current sounded like that of furious monster. Pratul sat in another room like an image of stone. Narayani's sister moved about restlessly. She could not sit by her sister. The very sight of her face made her nervous.

Suddenly somebody knocked at the outer door, very loudly. Pratul got up with a start and cried out to his sister-in-law. "Please, bring that light here, let me see who has come in such weather."

She hurried out with the light. As Pratul Chandra opened the door, a small slight figure, flung itself at his feet and cried out, "Is mother still alive?"

Pratul looked at his daughter with a keen piercing glance. Was this Subarna? Was this his darling child? But the girl was looking at him with wide open and fearful eyes, awaiting his reply. "Yes, she is alive. Come in," he said.

The boatman stood outside the door, holding aloft a hurricane lantern. "Will

you pay me my fare, Sir?" he asked in a beseeching voice.

Pratul took out a rupee from his pocket and flung it at the man. He left, satisfied.

Subarna followed her father into the sickroom.

Narayani sat up in great excitement and stretched out her arms, crying, "Come, my darling, come."

Subarna rushed into her mother's arms. Narayani trembled violently, then fell back on her bed, quite senseless. Pratul Chandra dragged back the girl hastily. Narayani's sister ran forward anxiously, holding the lamp aloft and cried out, "What is the matter, brother? Has she fainted?"

Pratul Chandra bent down over her face, felt her pulse and her heart. Then he moved back from the bed silently.

Subarna shrieked out aloud in fear.

Narayani never woke up again.

IV

PRATULCHANDRA'S home broke up, but the eternal current of life flowed on as before. Man's life and death are but bubbles on this stream. They appear and they burst, but who is there to notice it.

Three days passed. The three people in the house were busy, each with his or her own sorrow and problem and had no thought to spare for the others. Subarna

wept and shrieked. She dashed her head now and then on the threshold of Narayani's room. The women from the neighbouring houses were there all the time, they looked her up, attended to her and tried to comfort her to the best of their abilities. Narayani's sister sat in a corner, wrapped up to her eyes. She seemed to have lost even hunger and thirst. Sometimes she would count the beads of her rosary and sometimes she would weep and now and then she would even discuss her return to her own home, leaving this abode of sorrow behind. What Pratul thought, none knew. He had no friend, no person to whom he could talk. Alone, in the house his cheerless days passed on somehow. He tried to read, but his mind wandered. Now and then he would stare at his daughter with a strange light in his eyes. But the sight of the child never seemed to give him any pleasure; for he would turn away his eyes very soon. He seemed to feel bitter to the very core of his being. The change in the girl was too much for him. Where was that beauty, which had led her grandmother to call her Subarna (gold)? He had cherished high hopes about her training and education. But to what a plight had the girl been reduced! She had neither health, nor education, nor any strength of will. She would cry out, if hurt beyond her endurance, otherwise she would suffer on in silence, like a dumb animal. Such was her life. She knew that there was such a thing as fate, but she had probably never heard of man's free will, which can fight against fate even. Such was Subarna, the only child of Pratul-chandra, and such perhaps she was destined

to remain to the end of her days. If the foundation is all wrong, one can hardly expect a magnificent edifice on it.

On the fourth day, as soon as Subarna opened her eyes, her aunt approached her and said, "You cannot go on like this for ever, my dear child. You must do everything that social usage demands. Today is the fourth day after your mother's death, you must perform your mother's *Sraddha*, you being her only child."

Subarna looked at her with eyes full of despair. "How can I perform it, aunt?" she asked. "I am penniless".

"Listen to the girl," said her aunt "Nobody expects much pomp or magnificence from you. But you must do at least the minimum, enjoined by the Shastras. Call a priest and arrange about it and I shall ask your father to give you the requisite money."

"Very well," said Subarna, sitting up.

Her father at once supplied her with money, when asked to do so, but he did not express any opinion about the coming ceremony. A priest was called, and the last rites were finished very simply.

In the evening, as Pratulchandra was sitting in his room, his sister-in-law came in and sat down on the threshold. He got up in a hurry and said, "Why do you sit there? Get up and sit in a chair."

(To be continued)

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1986**

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CORRIGENDUM

1. Pages 73—81 Title—for “India’ ” read “India’s” Page 75 para 2 lines 9—12. Line 10 “Arrange” to be read as on line 11 after word “Government.”
2. Page 92 Table 6 last year 1941 under “Anglo-Indians” read “1809.”
Page 99 2nd Col. para 2 line 4 read “12215” instead of 1.215.
Page 100 Para 1 Todas line 11 read “(71 adults)” instead of “(17 adults)”

MARCH—APRIL, 1986

MODERN REVIEW

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THE MODERN REVIEW

MARCH, APRIL



1986

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NOTES

THE ASSASSINATION OF OLAF PALME

On February 28th late at night, on his way home from a function, the Swedish Prime Minister, Olaf Palme was killed when two bullets suddenly hit him in the back. Yet another violent crime has resulted in the death of one of the outstanding humane leaders of the world and it appears that humanity is to continue to lose such people who campaign for peace, disarmament, and the right of nations to self-determination.

Palme's name is inseparable from the ideals and principles of non-aggression and

non-interference in the internal affairs of nations as also in peaceful coexistence. He headed the Independent Commission on Disarmament and Security which is known for activities in defence of peace and international cooperation.

Palme's popularity was mainly responsible for the return of the Social democrats to power in Sweden. After taking over as Prime Minister in 1970, Palme supported non-interference in the internal affairs of states such as the Republic of Viet Nam. He was also openly against terrorism and critical of those who tacitly supported terrorism as their state policy. Among many

interviews given by him on aggression, he had condemned Israeli aggression against the people of Palestine whose right to statehood had always been supported by Sweden. Other such examples of his policy were his statements, issued from time to time, that Sweden would continue to give economic assistance to the Central American Nations.

Regarding disarmament and nuclear arms race, in Palme's opinion attempts to possess space-based weapons as a shield against the nuclear threat were illusory because he thought these weapons could only lead to greater spiralling of the arms race. He was therefore very keen that the next Soviet-American summit must bring about

an agreement on total termination of nuclear tests. Shortly before his death, when speaking in the Swedish Riksdag he said this was the signal the whole of mankind was awaiting. Again in one of his last speeches, he declared that the Swedish Government would steadily pursue the policy of neutrality.

It is indeed a tragedy that he who had opined that "those who work for peace live in permanent danger while men of violence generally remain in safety" met his end through the forces of violence. Like many such men such as Gandhi, the World has once again lost an apostle of peace through a heinous and inhuman act of violence.

—O—

THE NEED FOR POPULARISATION OF SCIENCE

It is indeed surprising to see the lack of works on popular science which may be read and understood by the average, ordinary person to-day. We are on the brink of entering the 21st Century, when we expect our lives to be motivated and moved by new technology towards a more scientific way of life. It is therefore essential to think seriously how to orient the average man, woman or child, to live according to the way of life they will have to follow in the near future.

However, bringing scientific knowledge to the masses is not so simple, for it involves providing the educated non-scientific classes with works on practical and popu-

lar science, written in simple, lucid language with illustrations of experiments and ideas which the non-scientific mind can comprehend.

Then again the question of language arises. Should these works be in the regional languages or in English? Furthermore, considering the different standards of education among the masses of our country, popular books of different standards will necessarily have to be written to reach such a variety of readers.

Many countries have experimented with this topic in the past. In Victorian England lectures with numerous demonstrations were popular among the educated classes. Eminent Scientists of India, such as Acharya Jagadish Chandra Bose, was among the first

to create an impact of his discoveries at the Royal society through such popular lectures. The Asiatic Society also generated several learned scientific societies, eg. the Journal of Chemical Society. Several science academies were also established in different parts of the country. Today, Television programmes for children usually as also for adults, are among the popular science programmes produced in many countries, including India. A model example is that of Carl Sagan's programmes and presentations during this decade in America.

It is becoming obvious that in many cases, the onus of reaching science to the masses seems to be in the hands of science journalist to-day. The newspapers, T. V. programmes and a few writers of popular books communicate science news to the people at large. In countries such as the USA, there are well-illustrated journals

like the "Scientific American" which specialises in the exposition of current scientific work in non-specialist language.

In India however, with very few exceptions, there is a great lacunae in this type of journals. In fact, there are hardly any journals comparable to the foreign ones. Thus although we realise that it is desirable to communicate modern science to ordinary citizens, this is a very difficult task in India. The main reason being lack of education and illiteracy in our country. We should also mention that with the exception of the elite schools, general science as taught in the average Secondary Schools, is totally inadequate, and the students can therefore hardly be expected to understand or grasp even the popular presentations of science, whether these be through Journals, lectures or T. V. programmes.

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RE-PRINT

THE WATERS OF DESTINY

By

SITA DEVI

"Don't trouble yourself," said the lady. "I am quite all right here. We are not used to chairs much. But I have come to discuss things with you. What has happened, has happened, and there is nothing to be gained by grieving over it. You must think about your home now and arrange about it."

"I have not much of a home left now", said her brother-in-law with a sad smile. "Even when your sister was alive, my home had ceased to exist. I shall send back Subarna to her husband's and start for Calcutta myself. When do you want to go? If you tell me, I can arrange about it."

"First you must take Subarna to her husband's house, then I may go. Otherwise the house will remain empty. Besides you will have to arrange about your house and property here."

"I suppose, I shall have to," said Pratul, "but these things can wait."

They had not noticed Subarna, who had come in quietly and was sitting behind her aunt. Suddenly she cried out, "Father, please father, don't send me there." Her voice sounded like a wail of despair.

Her father was taken aback. "What ill-omened words are these!" cried her aunt.

"You don't want to go to your husband's house? Where do you want to go then? Is there a better shelter for any woman, any where?"

Subarna began to sob aloud. "If you send me there, they will bury me alive," she said between her sobs, "they won't let me live."

Pratulchandra's heart burned with rage and remorse. To this plight had his only child been reduced! She was dazed with fear, and unable to defend herself in any way, tears her only weapon. Our girls receive only this training, the training to suffer. Their human strength to fight against odds is rarely developed.

But Subarna was still crying and her father's thoughts came back to her, instead of straying. She never spoke much to him but now she must be made to explain herself. He could not clearly understand why she was behaving like this.

"Why do you cry like that?" asked Subarna's aunt. "All women have to suffer something at the hands of their husbands' people. At first you have got to submit to it. Afterwards when you will become the mistress of the household, things will be different."

"But I have run away from their house," said Subarna, "they will surely kill me if I go back now."

"Why did you run away?" asked her father.

"Mother was dying, yet they would not let me come," said she.

"My mother-in-law said it was a lie. What else could I do? As soon as she sat down to count her beads, I ran away. The boatman knew me, he agreed to row me over, when I told him that you would pay him his fare."

"Really, what else could the child have done?" said Subarna's aunt. "Was she to refrain from seeing her dying mother even? Her mother-in-law is a real fiend. But my poor child, you must submit to your fate now. Perhaps they will abuse you. You must be patient and listen silently. But you must never think of staying away. Your father himself will take you, perhaps that might appease them a bit. Everyone wants to be on good terms with rich relatives."

Pratulchandra maintained an angry silence. So he would have to come down to the level of these people! Subarna went on sobbing. She did not say whether she would go or not.

"The time is inopportune," said her aunt, "or we would have tried to bring about peace, through rich presents."

"Don't think about these things now," said Pratul bitterly. "I shall take her there to-morrow. If they welcome her, well and good. Otherwise some arrangement would have to be made."

"What other arrangement could you possibly make?" asked his widowed sister-

in-law, "Since she has fallen into their hands, she must try to put up with them as best as she can."

Subarna left the room, still weeping. Her aunt followed her soon after. Pratulchandra sat alone in the darkness with his thoughts.

Next morning, preparations began early for Subarna's departure. Her face was swollen with continuous weeping, but she had no longer any strength to oppose her elders' will. When no one listened to her crying she submitted to her fate and prepared to go. Her aunt was cooking in the kitchen. Subarna sat by her, helping her with small services.

Subarna had come away only in the dress she was wearing. So she had not much packing to do. But she had to take away some things with her. Pratulchandra called Subarna's aunt to him and said, "Sister give Subarna all her mother's dresses and ornaments. They would be of no use, if left here, and would only get stolen. These things rightfully belong to her, so let her have them."

But the widow was a wise lady. "Do not give them all to her, at once," she said. "Those two trunks contain things that are worth a lot. The ornaments alone will fetch three thousand rupees. I propose to give half to her now, and half afterwards in instalments at opportune times. You don't know these people, they are not as simple as you think. But we have been dealing with them for years and know them thoroughly."

Pratulchandra smiled and said, "Very well, do as you think best. But the remaining half must remain in your charge, and

you must send them to her, whenever you think fit. If I take them to Calcutta, they would get stolen all the same, as the place I live in is nothing but an inn."

"All right," said the widow, "I shall look after them. My house is a brick-huilt one, so there is not much danger from thieves. Besides, my nephew is a very strict man, and nobody dares to play any tricks with him. He can make the cow and the tiger drink at the same pond. Let me finish the cooking first, then I shall sort out the things and pack them."

The cooking and the eating too, were finished very quickly. Subarna's aunt opened Narayani's trunks and began to divide the contents into two parts. The more costly things she kept back, and packed others into one trunk, which Subarna was to take with her. Subarna put on a dress, belonging to her mother, and got ready to start. Her heart was full, bursting with sorrow and fear, still she was trying to gather courage in her mind.

Pratul had decided to come back in the evening, after seeing the girl to her home. His sister-in-law would remain in his house till his return and start for her home afterwards. Pratul had decided to leave his house and property in charge of some relative and to go back to Calcutta. The village seemed to stifle him.

A bullock cart was brought and the luggage piled into it. Subarna bowed down to her aunt and got in. It was morning, still some of the darkness of night seemed to linger on the earth. The sun could be seen and felt very indistinctly. Pratulchandra refused to use the bullock cart. He took his umbrella in hand and began to walk by the

side of the cart.

It did not take him long to reach the riverside. A boat was ready, waiting for them. They had to wade through knee-deep mud to get into the boat. Very few people could be seen by the river, as none cared to be too near that destructive current. Two or three persons, who happened to be there on business, looked on silently at their departure.

The cremation ground of the village was situated close by. Certain portions of the bank had disappeared due to erosion. As soon as she saw the place, Subarna cried out in agony, "Mother, oh mother, where have you gone, away leaving me alone?"

"Please stop," said her father. "What is the use of crying over something that is past and cannot be remedied? Better prepare yourself for the trials that are still before you."

The boat advanced slowly. There was nothing but water on every side, rushing past them with terrific noise. It sounded like the din of destruction in poor Subarna's ears. But there was no one to whom she could unburden her heart. There was no one whom she could really call her own. Her mother was dead, her father was a stranger to her. The few people to whom she was bound by social ties, behaved like butchers to her. She was alone and helpless, the Bhairabi was not more terrible to her than the world. She had nothing to cling to, she did not know where the stream of destiny was carrying her.

(To be continued)

Modern Review
May 1934

INDIA'S STAND ON THE HUNGARIAN CRISIS

By M. Saleem Kidwai

Introductory :

In a work on India's relations with the USSR, India's stand on the Hungarian episode deserves special attention. Severe criticism has been poured on India's seemingly "cautious" and "hesitant" behaviour during the Hungarian crisis. According to K.P.S. Menon :

"Nothing has caused more misunderstanding regarding India's foreign policy than her attitude towards the Hungarian revolution"¹

Before discussing and analysing India's stand and its impact on India's relations with the USSR, it seems pertinently indispensable to give a brief summary of the broad facts of the Hungarian tragedy.

Broad Facts :

In October 1956, the people of Hungary rose in revolt against the Soviet Union. Their main demands were democratization of government, withdrawal of Soviet troops (who were stationed there under the Warsaw Pact), and restoration of Imry Nagy to power. A civil conflict broke out and several developments followed. On October 31, the new Hungarian Government, headed by Nagy sent a message to the United Nations Secretary General declaring Hungary's withdrawal from the Warsaw Pact and appealing

to the U.N. to guarantee Hungary's permanent neutrality. However, after the withdrawal of Soviet forces there was a good deal of mutual killing. A rival government under the premiership of J. Kadar was established. And finally, at dawn, on November 4, the Soviet troops, which had encircled Budapest, suddenly re-entered and began to suppress the revolutionary movement with an iron hand. Ultimately, they succeeded in crushing the popular upsurge in a ruthless manner.

India's Reaction :

In his first comment, at a press conference on 25 October, Jawaharlal Nehru remarked that it was clear to him that the Hungarian revolution was a "nationalist upsurge".² A week later he stated at a public meeting that Hungary (and Poland) wanted Russian influence to be removed and become independent.³ Speaking at the 9th General Conference of the UNESCO in New Delhi on November 5, Nehru observed:

We see today in Egypt as well as Hungary both human dignity and freedom outraged and the force of modern arms used to suppress peoples and gain political objectives. Old colonial methods which we have thought in our ignorance, belonged to a more unenlightened age, are revived and practised."⁴

* M. Saleem Kidwai, Research Fellow, Dept. of Political Science, A.M.U. Aligarh.

Nehru also made a specific reference to the "Five Principles" and remarked:

"We now see that those Five Principles are also mere words without meaning to some countries, who claimed the right of deciding problems by superior might."⁵

This could have been a reference to the Soviet Union only, which had declared adherence to the Five Principles with India. In his reply to Bulganin's letter, Nehru stated that all declarations about adherence to the Five Principles seemed to have no meaning left now and the world reverts to international barbarism.⁶

India's Role in the United Nations :

During the Emergency Session of the UN General Assembly, the Indian delegation abstained on most of the resolutions passed by the Assembly concerning Hungary.

1004 Resolution — India was one of the fifteen states who abstained on the resolution passed on November 4 which condemned the Soviet intervention, called for immediate withdrawal of Soviet troops, upheld the right of the Hungarian people to select their own form of government, and instructed the UN Secretary General to set up a committee which would thoroughly investigate the situation with Hungary. India found the tone and content of the resolution objectionable as is evident from the speech of the leader of the Indian delegation V. K. Krishna Menon. Trying to explain his abstention Menon held that the abstention did not mean unconcern or lack of interest and pointed out India's disagreement with certain portions

of the resolution. It is worth pointing out that the resolution was put to vote only as a whole, not in parts. Menon took exceptions to the parts condemning the Soviet action and calling for an investigation under UN auspices into Hungary's internal affairs. He proceeded to hold that the Assembly could not deal with a UN Member state as Hungary was in the same way as is the case of a colonial country where the people had no representation.⁷ "We cannot in any circumstances" he argued, "disregard the sovereign rights of Members." In short, the chief Indian delegate attempted to explain that while India was "not neutral where human freedom is concerned", the tone and content of the resolution required that India abstain."⁸

Controversial Indian Vote — On November 9 came the controversial vote by the Indian delegate which provoked the most anger in the West and criticism at home. For the first time in several years and for one of the few times in the history of India's voting behaviour on such issues, India gave up its policy of abstaining in order to vote "no" and therefore found itself in the singular position of being the only noncommunist Power to vote in the negative.

Menon's Explanation — Explaining the reasons for India's opposition as well as India's whole approach to the whole question, Menon stressed that the UN had the responsibility to express itself in a restrained manner and that their main concern ought to be to obtain the consent of the Hungarian Government for entry of UN observers and acceptance of the good offices of the Soviet

Government. He opposed the resolution since it would block all efforts at reconciliation and the healing of wounds. The resolution was passed, with India abstaining. Nehru's criticism — Speaking in Rajya Sabha on November 20, Nehru criticized the provision in resolution on alleged deportation. According to him it was not right for the U.N. to act on the issue without first ascertaining the facts on the case.

For somewhat the same reasons India opposed three further resolutions. 1130 Resolution — The first resolution was sponsored by 14 Powers which voted that the Soviet Union had not complied with previous UN resolutions and reiterated the call to the Soviet Union and Hungarian "authorities" to comply with all these and allow UN observers by December 7. It also recommended arrange that meanwhile the Soviet Government for the immediate despatch of these observers to other countries as appropriate.

The burden of the Indian opposition to it was that it took for granted certain facts, e.g. alleged deportation, while at the same time making efforts to seek the cooperation of the Hungarian Government to ascertain facts. The Chief Indian delegate also opposed as "entirely wrong" the provision regarding the sending of observers into neighbouring territories. He also criticized the deadline of December 7. Menon also criticized the Soviet Union and Hungary on the occasion for not permitting UN observers into Hungary and not inviting the Secretary General to visit Hungary. Menon once again reiterated the guiding objective of the Indian stand on the ground.

"Although the adoption of resolutions might sometimes be a tribute to our sense of morality and might satisfy us that we have done our duty, it is not sufficient to derive a subjective satisfaction, it is also necessary to take some effective steps which would alleviate the suffering of the Hungarian people."⁹

Nehru's comments — Speaking in Rajya Sabha on December 3, Nehru made similar critical comments on the resolution. He held that attempts to humiliate a country was not the way to solve a situation; it would only produce the opposite reaction. At the same time he criticized the Soviet Union and Hungary for not permitting UN observers into Hungary and not inviting the Secretary General to visit Hungary. He stated that he;

"was very very sorry that neither the Hungarian nor the Soviet Governments had agreed to these."¹⁰

He added that this would be only taken by many as confirmation of the deportation charges.

1131 Resolution — This 20 Power resolution was a direct and forceful condemnation of the Soviet Union for its sordid role in Hungary. It declared that by using its armed forces the Soviet Government was violating the political independence of Hungary. It condemned the Soviet action and reiterated the call to the Soviet Union to desist from any form of intervention in the internal affairs of Hungary and the immediate withdrawal under UN observation of its

forces from Hungary, and permit re-establishment of political independence of Hungary.

Speaking on the occasion Menon affirmed that there was no justification for the Soviet forces in Hungary and that the Indian Government was convinced that the internal revolt was a movement of national liberation to bring about democratic liberalization of government and society. Menon stated :

"My Government pleads that we ... place the responsibility squarely where it lies, analyse the facts as they are, and call upon the Secretary General to enter into direct discussions with the Government of the Soviet Union and of Hungary in order to bring about the withdrawal of foreign troops, cession of intervention, the recognition that the masses of the Hungarian people do not want that arrangement." 11

But Menon pointed out, if Soviet cooperation in resolving the Hungarian situation was ever required, it should not be condemned, and expressed the fear that condemnation might, later on, be followed by declaration as an aggression etc. and that would not assist a final settlement of the question. In consonance with these views Menon offered an alternative resolution along with Burma, Ceylon and Indonesia which called for the same objectives but omitted all condemnatory clauses, which was rejected.

Despite the disharmony, it was apparent from the context of Menon's remarks that India had reached a greater appreciation of

the Hungarian tragedy and the insidiousness of the Soviet intervention.

1132 Resolution — The Indian representative acted likewise on the last resolution on the subject passed at this session (of January 10, 1957) which established a Five Power Committee to investigate and directly observe the situation in Hungary and to report thereon to the General Assembly.

13 September 1957 Resolution—Nine months later the Eleventh regular session was specially reconvened in the last week before the opening of the 12th Session for the sole and dramatized purpose of considering and acting upon the Report of the Special Committee on the Hungarian problem. The Report was an impressive indictment of the Soviet Union and became the term of reference for a new Western initiated resolution sponsored by 37 states. India abstained on it.

Arthur Lall's Statement—Of no less importance is the rationale surrounding the Indian abstention, as presented with studied care by the cautious statement of the Indian delegate A. Lall who began by paralleling India's approach to the Suez Crisis. Turning to Hungary, and the condemnatory resolution, Lall stated that India had consistently followed the same approach, that it had "refrained from condemnation", but he, cautioned :

..... we have expressed our views firmly and openly. We have been critical - but I think never in an unfriendly way. We have made it quite clear, and we do so again here today, that we are committed to

a policy of national freedom, to the withdrawal of all foreign troops, to non-intervention, so as to preserve the full sovereignty of Members of the UN and other states, and to the full and responsible exercise of human rights. To all these, the people of Hungary are as much entitled, as any of us. In our approach to this matter, and on that basis, we have not hesitated to express our views even if they appeared critical for one party or another or to carry an element of disapproval."¹²

Significantly, India made no effort to soften, counter or otherwise amend the harsh 37 Power Draft and that it did not actually support or even refer in oral argumentation, especially the Burmese effort to substitute the word "Dephores" for "condemns" in operative paragraph Five.

It is worth pointing out that of the Eleven resolutions passed by the General Assembly special session and the Eleventh regular session of the General Assembly, India voted for three, against one and abstained on seven, either because of objection on some part of a resolution and the phraseology used therein or to the whole object and approach of the resolution. What emerges from the voting record of India is that she was not prepared to condemn the USSR and to force any action on it, without its consent, through the United Nations organs.

Distinct Phases :

Most of the assessment of the Indian Government reaction to the Hungarian revolution have failed to take note of the fact that there were several distinct phases to the Indian stance on Hungary.

Initial phase — Undoubtedly, the critical nature of the Hungarian situation was not immediately recognized in India. A number of factors may be attributed to India's reaction.

i. In the first place, it had no authentic report of the facts of the situation on which it could express a quick opinion. No senior Indian diplomat was present at Budapest at the time of outbreak of the revolution. There were also difficulties resulting from the breakdown of communication with Hungary. Of course the Government of India did receive reports from many sources but many of them contradicted each other. To quote Nehru: "The broad facts regarding the Suez conflict were "completely clear" to the Government and hence they expressed very clear and definite opinion about it. In regard to Hungary, however, the broad facts were not clear to us for same time."¹³ Moreover this contention of Nehru is disputed and challenged in certain quarters. According to Dr. Arthur Stein: "There is reason to believe, however that New Delhi had not been entirely unaware of the broad facts. Stein maintains that one member of the Indian Embassy managed to get several well-written and detailed reports out of Hungary via the Austrian border not long after the fighting broke out."¹⁴

ii. Secondly, it was a "Cold War" issue, which if exacerbated, would lead to a higher level of tension between the two blocs.

iii. As pointed out by Nehru, in line with India's general approach to international problems, the question was how to help the Hungarian people.

iv. Pre-occupation with the dispute over the Suez Canal dominated India's attention prior to the outbreak of Hungarian crisis.

v. There was little awareness or concern about the imposition of Russian will by force on Eastern Europe. The period of overt communist expansion coincided with the turbulence of partition in the Indian sub-continent. Later, when the Indian Government gave more attention to the E. European scene, it assumed the communist régimes there were firmly established.¹⁵

vi. Nehru was perhaps the first leading statesman to sense that the post-Stalinist leadership of Russia wanted to ease world tensions. He was convinced about the positive change within the Communist world.

vii. As revealed by Nehru informing his initial opinions he attached considerable importance to the Yugoslavian assessment of the Hungarian situation. It is worth pointing out that Yugoslavia, despite its own history of defiance of Soviet authority did not wish to see an open revolt in Hungary.

viii. As pointed out by M. Brecher, "criticism is expected in the Western world, Indians assume that it is part of a constitutional democracy, they say, But criticism of the Soviet bloc meets a stone wall, and it likely to alienate without having any positive effect."¹⁶

Thus, whatever may be the reasons the fact remains that India was slow to react and Nehru for the most part remained silent as Soviet troops crushed the revolution. Only on one recorded occasion did he publicly

express his views while the fighting was going on in the streets of Budapest during the first week of November at the UNESCO Conference.

Second Phase — Moreover, as the nature of events in Hungary became clearer, Nehru undoubtedly felt an urge to speak and as he had done on Suez. The second phase of Indian policy began several days after the Anglo-French force had ended its Egyptian venture. India was then able to look at the European scene with a cooler perspective. More importantly, the inception of the phase coincided roughly with the end of effective resistance by the Hungarian insurgents against the Soviet troops: Nehru's reaction prior to this time was indicative of his primary concern that the conflict in Hungary should remain localized. By November 10, the question whether Hungary would withdraw from the Warsaw Pact had been decided by force of arms. With this matter resolved, Nehru's concern centred on how the sufferings of the Hungarian people might be relieved. He strongly supported food and medical shipments and other relief measures sponsored by the UN. He also began to consider ways that the Soviets might be gradually induced to withdraw their armed forces from Hungary. At the AICC meeting, Nehru stated that the growth of democracy should be encouraged in Hungary and that the Hungarian people should decide about themselves without any external pressure.¹⁷ The meeting passed a formal resolution to that effect. Speaking in Parliament on November 9, Nehru sharply criticized the Soviet intervention in Hungary. According to him it created a "grave crisis of mind;

compelling (Indians) to think fresh of the hitherto acknowledged virtues of democracy, socialism and communism." Nehru condemned the Hungarian crisis as a gross and brutal exercise of violence and armed might against weaker countries.¹⁸

After two weeks of indecision Nehru called for the eventual withdrawal of Soviet troops from Hungary. This change was evidenced in a joint statement united by the Prime Ministers of India, Burma and Indonesia, after their November 12-14 meeting in New Delhi to discuss Suez and Hungary. The statement expressed regret for the re-entry of the Soviet troops into Budapest and called for their speedy removal from the country. The Hungarian people should then be permitted to determine their own form of government, free from external interference.¹⁹

In two lengthy statements to Parliament on Hungary in the middle of November Nehru tried to explain India's attitude to, and role in respect of the Hungarian situation.

He maintained that India was :

"Concerned with an attack on freedom anywhere in the world. We are also concerned with strong nations dominating by armed force, weaker countries." From the very beginning we made it clear that, in our opinion, the people of Hungary should be allowed to determine their future according to their own wishes and that foreign troops should be withdrawn. That has been and is our basic view in regard to Hungary."²⁰

This forthright statement was widely welcomed both in India and abroad, including especially at the U.N. As Ashok Mehta, an important opposition leader, observed, "The Prime Minister's speech had corrected the focus and set the record right."²¹

In another speech in Lok Sabha on November 9, Nehru gave an account of the Hungarian tragedy and said :

.....There is little doubt that the present movement in Hungary was a popular one, it was a movement with the great mass of the people behind it, the workers and the young people especially ...I have no doubt in my mind that sooner or later the Hungarian people, who have demonstrated so vividly their desire for freedom and for a separate identity are bound to triumph."²²

In several subsequent speeches, Nehru repeatedly expressed sympathy with the misfortunes of the Hungarian people, announced the gift of food and medical supplies, criticized the arrest and deportation of Nagy. He also repeatedly urged the Hungarian and Soviet governments to accede to the General Assembly's request for entry to, and travel in Hungary of the UN observers, as well as a visit of the Secretary General and when the two governments failed to comply, Nehru criticized them strongly.

Nevertheless, it is worth pointing out that public opinion in India did not rally whole heartedly behind the Government's view of the nation's identity as expressed in its policy toward the Hungarian episode.

Several Indian writers and politicians were highly critical of their country's voting record in the General Assembly on this issue. The considerable opposition to the Government's stand on Hungary marked the first time Nehru's foreign policy had ever been subjected to serious, sustained criticism within India. It was not the principle of non-alignment as such that was challenged but its implementation. For instance, a veteran sa-vodaya leader Jaya Prakash Narayan remarked :

"...We are following a double standard, one standard of measurement for Egypt and another for Hungary. That is why I am opposing it." ²³

In the parliamentary debates on Hungary, opposition to Nehru's policy was voiced by P.S.P. leaders, J.B. Kriplani, Ashoka Mehta, H. V. Kamath and the nominated Anglo-Indian Frank Anthony. And from the Congress party back benches S. N. Sinha, among the first to herald Indo-Soviet friendship in 1954, now recommended, "As a friend of the USSR we can advise that country to pull out not only from Hungary itself but from the whole of Eastern Europe." Somewhat to Nehru's embarrassment the only full support for his policy came from the CPI. However, towards the end of the session Nehru's explanation began to mollify his critics. Recruitment became more focused thereafter on Krishna Menon and the way he had presented India's position before the UN.

From the above discussion, the following points may be deduced :

i. India's reaction was cautious.

ii. While Nehru had expressed genuine sympathy with the people of Hungary and their aspirations, and even criticized Soviet excesses, his policy was one of avoidance of any condemnation of the Soviet action.

iii. It showed the limitations of India's antagonism against the Soviet Union at a time when the latter was supporting her on the Kashmir issue and providing valuable economic assistance.

iv. The crisis provided a rude shock to Nehru and tarnished the image of the Soviet Union in India.

v. No other crisis prior to this had revealed, with such clarity the true nature of non-alignment as the pursuit of national interests and not of moral values and human ideals. The possible disintegration of the Warsaw Pact without the simultaneous break up of NATO and SEATO was undesirable as far as India was concerned. From the point of view of India, the security of her vital interest lay in not antagonizing the Soviet Union rather than the Western Powers in the Hungarian crisis.

vi. Nehru who had declared in 1940's that the Soviet Union could not be indifferent to India in its own interests, and who was to claim later that the Soviet Union was India's Second line of defence and vice versa could not indeed have been indifferent to the threats to the former's security from the Western powers in the then prevailing tension between the two blocs." ²⁴

vii As revealed by Nehru in forming his initial opinions, he attached considerable importance to the Yugoslavian assessment of the Hungarian situation. It is worth noting that Yugoslavia, despite its own history of defiance of Soviet authority, did not wish to see open revolt in Hungary.

Conclusion :

To sum up, it may be said that Nehru's views on the Hungarian revolution and its aftermath provide an interesting case study of his thoughts about and policy towards developments in the Communist world. There can be hardly two opinions that India's reaction to the Hungarian events was slow, cautious and hesitant. In the words of M.S. Rajan "the Government of India was slow to react to these deplorable events."²⁵ According to Michael Brecher, Nehru was slow, painfully slow in reacting to the events in Hungary. While the condemnation of Suez invasion as "unabashed aggression" came from Nehru within twenty-four hours on the basis of press reports, he took several weeks to "find facts" before he could express his criticism of the Soviet military action on Hungary.²⁶ In the crucial UN General Assembly debates on the Hungarian question, the Indian delegate registered a negative vote on the question of condemnation of Soviet action.

It may be concluded that the ties of Indo-Soviet friendship were tested during the Hungarian crisis. It is a measure of the strength of Indo-Soviet ties that in times of crisis, the Indian leadership was motivated with a view to minimizing the damage rather than widening the gap by lining up against the accused. So far as India's relations with

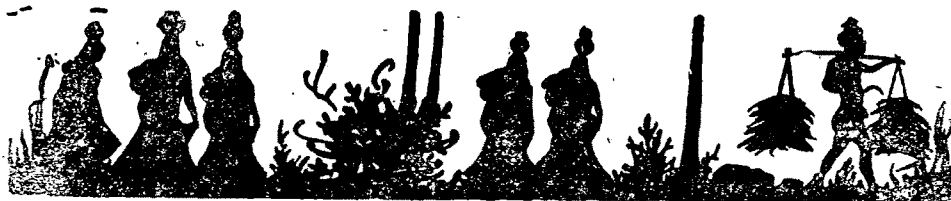
the USSR were concerned, the Hungarian episode amply demonstrated that even though the Russians were unhappy over all that happened in this connection, including, probably, for the mild criticism, the Soviet rulers did not allow such gathering clouds to overshadow the otherwise smooth course of Indo-Soviet relations in Post-Stalin period. Nevertheless, the Soviet veto on Kashmir on Feb. 20, 1957 restored much of the diminished prestige of the Soviet Union with India.

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IRONY

By

Niranjan Mohanty

Of course there're people
who won't believe, I'm alone.
They won't accept that I'm a well
where the sky of years leaves its shadows
without my knowledge.

They won't believe that I'm now a cave,
dark and dizzy, where nothing is visible,
not even the dawn or dusk of my memories.

Whom you believe to be stones,
are not exactly so. They wear
a humid heart : lively, throbbing, feeling.
And words whose meanings betrayed you
once become an open book, a brook
that reflects your image.

Do I have time to measure
the distance between myself
and myself ?
I therefore leave everything
to the waters of the Ganges :
dirts or pollution, debris or drama
of my automation ; it's the Ganges
that lingers madly in me
like the huge round eyes of the Lord
whose annual journey around
wakes me to myself, and drags me
to the car festival at Puri.

I'm sure, now no one would ask me
how the sun rises and sets,
why the birds return to their nests
when fear girdles us with innocence
of what the living is.

WILL SRI LANKAN DEMOCRACY MOVE TO THE LEFT ?

By Dr. Buddhadasa P. Kirthisinghe

Sri Lankan Democracy is still in a stable state, as it has deep roots in democratic traditions inherited from her Buddhist heritage. Yet, certain conditions are putting these traditions in jeopardy and one of the main reasons is the climate of deep and widening ethnic hate between Jaffne (Ceylon) Tamils and the Singhalese Majority living in the Island republic. The Ceylon Tamils are demanding establishment of a mini-state called "Elam" while the Singhalese majority reject it and tries to uphold a unitary Government for all the Island. This hate between the two ethnic groups has a historic background dating back to the 1st Cent. B.C. But, still reconciliation is possible by joint action of India, the Mother land of the region and South Asia's most dominant power and assisted by the Super power, America. Such reconciliation should be done as soon as possible, as this Island, a bastion of Democracy, is getting eroded and may move towards the left, as leftist politicians are awaiting their turn to seize power.

The recorded history of Sri Lanka begins during the 6th Cent. B.C., about the time of the Buddha in India, when the indigenous people of the Island, of the Malayali type (Malabar type of South India) intermarried with the invading North Indians of Aryan stock to form the Singhalese race who speak

like Hindi, an Indo-Aryan tongue. This mixture of races produced heterosis (a genetical term) of racial vigor, and produced a new civilization at Anuradhapura, North Central Province - Sri Lanka.

In the 3rd Cent. B.C., Emperor Asoka of India came to the throne of his father's Maurayan Empire, and, becoming a devout Buddhist, he turned what was then the small sectarian religion of Buddhism into an international one. He sent his own son and daughter as Buddhist missionaries to Sri Lanka, and with the acceptance of Buddhism by King Tissa of Ceylon and his people, the Singhalese civilization blossomed into its golden age. It produced art, dance forms, architecture, irrigation works, city planning, and university education with a personality of its own, although borrowed originally from India.

During the 1st Cent. B.C., the Tamils from South India began to attack that Center, causing the people to move 20 miles away to Polonaruwa, and as the Tamil attacks became unbearable, they finally moved further inward. As the Singhalese abandoned these centers of civilization and their vast irrigation schemes were destroyed by the Tamils, they became malarial. Thus, a separation occurred, when these Tamil settled in the very northern tip of Sri Lanka known as

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Jaffna, and confined there, were termed "Jaffna Tamils". Therefore, there is admittedly an historical animosity between the two ethnic groups.

The Documented history of Sri Lanka, as recorded in the Mahawansa translated into English by W. Geiger, a German Indologist, informs us that for over 2000 years the Singhalese people were time and again terrorized by those Tamils. History records that the once flourishing Anuradhapura, a center of Singhalese civilization, and the subsequent Polonaruwa kingdom were both plundered and wiped out by the Tamils. On several occasions they ruled the country with an iron hand, subjugating the Singhalese people to Tamil armed power. It is a living testimony to the determination of the Singhalese that they have an identity today in Sri Lanka.

Since achieving independence from the United Kingdom in 1948, successive governments of Sri Lanka committed themselves to democracy, the rule of the law, constitutional justice, free education from kindergarten to the Universities including medical, law, engineering, science and technology, enabling Ceylon to become one of the most literate countries in Asia, if not the world. It has totally free medical services from birth to the grave. Ceylon has a secular constitution guaranteeing freedom of worship, free speech and assembly.

Under British Colonial rule, Jaffna Tamils had obtained 50% of the jobs in government service although they were only 12% of the population. Of the balance of the jobs available, 20% went to mixed races white/brown; 10% to the British; and only

20% remained for the Singhalese who constituted 75% of the population. The British did not care, one way or the other; the Singhalese had to grin and bear it under those circumstances under British Colonial rule.

In 1948, when independence came, the Jaffna Tamils went to the British Labor Government and demanded that 50% of the parliamentary representation be kept by them by nomination although they were a considerably small minority. The British Labor Government rejected their demands and gave due rights to the Singhalese majority, and to all other ethnic groups legally settled in Sri Lanka at that time. This was the third instance that the Singhalese became very restive at the attitude of the Jaffna Tamils regarding the welfare of the entire Island as they were concerned only about themselves.

Thus, with independence in 1948, the Jaffna Tamils could not maintain their previous privileged position given them by the British, and began to cry against the Singhalese quoting imaginary injustices. The Singhalese, being mostly Buddhists, gave them 25% of all available jobs though their quota was only 12%. Still, they were not happy and they wanted up to at least 40% of all jobs available to be reserved for the Jaffna Tamils.

The Jaffna Tamils always try to speak for the Indian Tamils who recently settled among the Singhalese in the rural areas of Ceylon, and the Tea Estates. These Indian settlers do not want the Jaffna Tamils to speak for them, as they have their own social and political organization to protect their

rights and don't want any interference or assistance from the Jaffna Tamils.

The Singhalese with all these ethnic pressures tried to be fair and compassionate and gave the Jaffna Tamils one fourth of all available jobs—both government and private, although their real quota was only 12%. Yet the Jaffna Tamils were dissatisfied as it was a come down from the former influence and privileged position they enjoyed under the British Colonial Administration. This was inevitable as other ethnic groups in the Island began to assert themselves for their rights, and under such circumstances imposition of a privileged class for only the Jaffna Tamils became impossible.

Then the Tamils began to organize themselves politically and they formed the United Tamils Liberation Front with the avowed objective of dividing the Island into two, and to seize the Northern half and drive the Singhalese down to the Southern half. They organized terrorist groups called the Tigers to destroy Post Offices, Police Stations, Rob Banks, Commit Arson and Assassinate Policemen and National Soldiers, as also drive away the Singhalese minority living in the Jaffna area where Jaffna Tamils predominate. They successfully did this and now one hundred percent of the people living in the Jaffna area are Tamils. The leaders of the Tamil Liberation Front have fallen into disfavour and they are hiding for the safety of their lives either in the Singhalese areas or in India. The Tamil fighting was taken over by those who call themselves "Tigers", who kill not only the Singhalese but also Tamils who oppose them. Some suspect

that they are a Marxist Oriented group, who intend to bring the whole Island under Marxist rule.

As mentioned before the Ceylon (Jaffna) Tamils are fighting to establish a mini-state of Ellam in the Jaffna Peninsula region and Eastern province of Sri Lanka. Their warriors and war materials come from abroad and the Sri Lankan Government has responded with her army. The result is an endless fighting, as in Northern Ireland. The impoverished people of North Ceylon Tamils and their areas are getting destroyed in the process. In the Singhalese areas the economy is getting sapped due to this mini war. Inflation and unemployment and lack of economic security for the people are destined unless economic conditions are improved.

In the up country, where Sri Lanka's famous teas grow, live the descendants of the former Indian labourers brought to Ceylon by the British planters at the height of their power. It is time to take statesman-like action, to settle the poverty stricken Singhalese Villages and these former Indian Tamil families in mixed settlements in abandoned tea plantations, with integration in education and employment, and with schools where English, Singhalese and Tamil should be taught on a compulsory basis.

Thus planning for the future should encompass new thinking, so that ethnic barriers may be dissolved, removed, and man may emerge to live in peace and brotherhood in the future in Sri Lanka.

The nationalism of the Singhalese or the Tamils could be overcome by tact and

statesmanlike action. That press statements that India favour the Hindus and not the Buddhists is not-factual, as Indian Hindus respect both religions. The Indian national flag has been blessed with the Asokan Buddhist wheel of life and the State Emblem of India of Four Asokan Lions are also taken from the Buddhist period. India is proud of her Asoka Buddhist heritage.

The problems of Sri Lanka cannot be solved by war or threats of war or ethnic violence. The Jaffna Tamils have troubled the Singhalese Majority from 1st Cent, B.C. Its solution is hard and difficult as the present government cannot confirm a privileged status on a minority ethnic group, but by statesmanlike action harder problems have been solved in our little world.

It is for India, the Mother land of the two ethnic groups in Sri Lanka to join in conciliating efforts. Peace and goodness

thus earned could help India's world prestige as the biggest power of South Asia. Both ethnic groups look to India and others for help in a difficult situation like this.

Not only because a life of a democracy is threatened but also from the point of view of Humanism.

At the moment of writing there is a de facto ceasefire between the insurgents and Government forces in the northern provinces. It is hoped that Mother India would help in the peace and reconciliation efforts in the Island Republic. Rebuilding and rehabilitation precesses will start no sooner a permanent solution to ethnic violence is found, which would be acceptable to all ethnic groups in the Island. Still the masses of people will face economic hardships and their social and economic welfare in the next five to ten years may decide the fate of this Island democratic republic's future there after.

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POPULATION CHANGES IN THE NILGIRIS DISTRICT, WITH SPECIAL REFERENCE TO THE HILL STATIONS OF OOTACAMUND AND COONOR, 1871 - 1947.

By **■**. Aditi Chatterji

Since the last century, many areas in India have undergone changes in ethnic patterns and population structures. This is seen in the following article by examining the population changes in the Nilgiris District of Madras Presidency, with special reference to Ootacamund and Coonoor between 1871 and 1941. Earlier statistics regarding the area and municipal towns (hill stations) are available from old reports, such as Captain Ouchterlony's report of 1848, district manuals (Grigg, *Manual of the Nilgiri District*, 1880) and other sources; however, they are not continuous or regular, unlike the census statistics available from 1871 onwards. ¹

These show the distinct "Europeanization" of the Nilgiris, particularly in the hill stations. This is done by reference to :

1. census statistics comparing the number of Europeans and allied races in the Nilgiris and other districts in the Madras Presidency and by
2. showing the percentage of Christians in the Nilgiris district and municipal towns compared to other religions within the area and in other districts.

Population growth :

The Nilgiris district was always far more

sparsely populated than any other division of the Madras Presidency. When the first Europeans arrived, the area was peopled by comparatively few tribals or indigenous peoples. This was a factor that favoured European expansion and settlement.

Initial demographic statistics tend to be irregular and variant. Captain Ouchterlony's survey report of 1848 put the total population of the settlements on the Nilgiris, that is, the European settlements of Ootacamund, Kotgiri and Coonoor and the small native settlement of Aravankad at about 9,383. ²

The 1871 census compiled by W. Cornish did not include the Ouchterlony Valley or the S.E. Wynaad within the Nilgiris as they belonged to Malabar, therefore these figures are not strictly comparable with the later census figures. However, the census did record various statistics which are of interest. The average density of population in the Madras Presidency was 226.2 persons per square mile. Within the Presidency, population densities varied from 66 persons per square mile in the Nilgiris and 117.7 in Vizagapatam to 540.1 in Tanjore and 1472.1 in the Presidency town of Madras. ³

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The following table shows the area, population and houses recorded in the Nilgiris in 1871 :

Table 1

Dist.	Area in sq. mil	No. of taluqs	No. of vills	No. of hou.	Popu.	Avg. no. of hou./sq mil	Avg. no. of hou./villg	Avg. no. hou.to /talug	Avg. no. vills. /talug	Avg. no. of persons /hou.	Avg. no. of persons /villgs	Avg. no. of pers. /sq.mil
Nilgiris	749	1	17	13922	49501	18.6	818.9	13922	17.0	3.55	2911.8	66

Source : Imperial Census of India, 1871. Madras, Vol. I.

During the twenty-year period 1881-1901, the population of the district increased by 22%. This was not a rapid advance and the main reason why the figure was not higher was the fact that, between 1891-1901, the inhabitants of Gudalur taluk in the Nilgiri-Wynaad decreased by nearly 17% due to the decline in the coffee planting industry. This decrease was greater than that of any other Presidency taluk in the same period.⁴

In the decade 1891-1901, the people of the Coonoor and Ootacamund taluks increased by 22% and 20% respectively against the Presidency average of 7%. Over one-third of this advance occurred in the urban population of the two headquarter municipal towns of Coonoor and Ootacamund, whose populations had more than doubled since 1871, largely due to immigration from the adjoining Tamil districts, especially Coimbatore. The indigenous castes of the plateau increased less rapidly, as seen from the following table :

Table 2

Group	Population in		% increase
	1891	1901	
Badagas	29,362	34,152	16
Kotas	1,201	1,267	5
Todas	739	805	9
Kurumbas	3,966	4,083	3

Source : W. Francis, *Nilgiri District Gazetteer*, 1908.

Table 3 : Population composition of the Nilgiris, 1881.

Total District population	...	...	...	...	91,034
Number born in the Nilgiris	...	...	...	...	51,268
Number born in Madras Presidency	...	...	...	...	68,046
Outside the Province and within India :					
Mysore	..	...	...	...	21,234
Hyderabad	...	...	...	...	177
Bombay	...	...	...	...	146
Others	...	...	...	...	292
					21,849
Within Asia, outside the Indian Empire :					
Various countries	...	...	...	...	75
Of whom French Settlements	...	...	...	...	39
Outside Asia :					
Europe	...	...	...	...	910
Africa	...	...	...	...	12
North America & the West Indies	...	...	...	...	5
South America	...	...	...	...	1
Australia	...	...	...	...	3
New Zealand	...	...	...	...	2
Unrecognisable	...	...	...	...	17
Not stated	...	...	...	...	83
Born at sea	...	...	...	...	1

About 43% of the population were immigrants.

At the 1901 Census, only 59 of every 100 were born within the district, while the rest were from elsewhere.⁶

In terms of sex ratio, the district contained a smaller proportion of females to males than any other in the Madras Presidency; 84 : 100. The main reason for this was that coolies on the tea and coffee estates and other immigrants often left their women behind. Moreover, there were fewer women

among the indigenous castes. The Todas registered the lowest, 78 females to 100 males—the major reason was the prevalence of female infanticide amongst them. The Kurumbas and Irulas showed ratios of 90 and 98 respectively. However, the Badagas and Kotas had ratios of 110 and 120 per 100 men respectively.⁷

In 1908, W. Francis stated that there were far fewer people in the Nilgiris than

any other Collectorate of the Presidency, fewer than many taluks in the plains and below a quarter the population of Madras town. The density of population was less than any other district except Kurnool and the wild jungly "Agencies" of the three northern districts. The population was least sparse in the Coonoor taluk (220 persons per square mile), though even this was 50 per square mile below the average for the

the Presidency as a whole, while in the Ootacamund and Gudalur taluks, the density was 86 and 75 persons to the square mile respectively.⁸

In 1901, the density was 112 per square mile and this rose marginally to 118 per square mile in 1911. The 1931 census recorded 172 per square mile and the 1941 census a density of 212 persons per square mile.⁹

The following tables show the trends in population in the towns of Ootacamund and Coonoor between 1871 and 1971 :

Table 4 Nilgiri towns arranged according to population :

Year	Ootacamund (M)			Coonoor (M)		
	Total	Males	Fema.	Total	Males	Fema.
1871	(MCI) 9982	5265	4717	3058	1658	1400
1881	12335	6435	5900	4778	2591	2187
1891	15053	7912	7141	6049	3211	2838
1901	18596	9666	8930	8525	4517	4008
1911	18829	9965	8874	9933	5182	4751
1921	19467	10217	9250	12215	6459	5756
1931	24616	13164	11452	14326	7679	6647
1941	29850	16042	13808	18783	10221	8562

M : Municipality

M. Cl. : Municipality & Station of a European Civil Officer Holding a Judicial, Magisterial or Revenue Court.

C : Cantonment.

Table 5 : Area, Population, Houses of Nilgiris :

Year	Area in Sq. miles	Number of			Houses Occupied		
		Towns	Villages	T & V	Towns	Villages	Total
1881	957	2	8	10	3307	14537	17844
1911	1009	3	54	57	8112	18628	26740
1931	982	4	53	57	12341	26809	39150
1941	989	4	54	58	15142	32315	47457

Source : Compiled from census statistics.

Rural/Urban population :

In spite of its size, the Nilgiris District had a substantial urban population, compared to other districts. Most of the district population was concentrated in the hill stations, especially Ootacamund and Coonoor. This was the other characteristic of the population apart from the sex ratio. In 1908, the proportion of the urban population was 24.3%. This was entirely due to the existence of the two hill stations, Ootacamund and Coonoor.¹⁰ In 1921, the Nilgiris was the district with the proportionately largest urban population after Madras, followed by Tinnevely.¹¹

Table 6 : Showing population composition of the Nilgiris, 1847-1941.

Race

Year	District	Europeans	Eurasians/East Indians/Anglo-Indians.	Indians	Others
1847	Nilgiris	342	E. I. : 154	8989	
	Ootacamund	313	E. I. : 117	8179	
	Coonoor	7	E. I. : 9	387	
1871	Nilgiris	1339	Eurasians : 796	47366	
1881	Nilgiris	1698	Eurasians : 1012	88324	
1911	Nilgiris	3293	Anglo-Indians : 1333	113991	Armenian : 1
1921	Nilgiris	3525	Anglo-Indians : 1285	121709	
1941	Nilgiris	3329	Anglo-Indians :	205570	1

Based on census statistics and Captain Ouchterlony's report (1847).

E.I. ; East Indians

Population composition :

The major ethnic divisions were Europeans, chiefly British people, Eurasians or Anglo-Indians and Indians. In terms of religion, the Europeans and Eurasians were all Christians of various denominations, while the Indians were caste Hindus, Muslims, Christians (classed as Native or Indian Christians), Pariahs (untouchables) or the indigenous hill tribes, who were a special feature of the Nilgiri population, minor groups like the Jains, Buddhists, Brahmos, Parsis and Sikhs also existed; among whom the Jains and Parsis were relatively larger in number.

Trend in the population of each of the above communities are studied in detail below.

Race : 1. Europeans :

The first European house on the Nilgiris belonged to John Sullivan, Collector of Coimbatore, who constructed a bungalow at Dimhatti, northeast of Ootacamund in 1819. By 1820, 21 people had visited the plateau and in 1821, some families took up temporary residence at Dimhatti. Subsequently, Mr. Sullivan also built the first house at "Wotokymund" or Ootacamund, in 1820 - "Stonehouse". In 1821-2, Captain B. S. Ward's report stated that there were pucca houses at Dimhatti, Jakkaneri and Ootacamund, temporary bungalow at Kodavermudi, Nanjanad, Kilur, Yellahalli, Serulu and Denad. In 1827, Sullivan reported that there were 17 European houses of which 10 were private property; 5 more had been constructed at Kotagiri, a small hill-station to the north-east. ¹²

In 1848, Captain Ouchterlony reported the European population of the three "European settlements". Ootacamund, Kotergherry (Kotagiri) and Coonoor was 190 adults and 123 children, that is, 313 in all, in Ootacamund; 14 adults and 8 children, that is 22 in Kotagiri and 7 adults in Coonoor. There were no European residents at Aravangaad, a small Native or Indian settlement between Kaity valley and Coonoor. ¹³

The 1871 Census recorded 1339 Europeans in the Nilgiris, of whom 1130 were Protestants, mainly of British origin. The European population of Madras Presidency was 14,505 as a whole, ¹⁴ Therefore, 9.2% of the Europeans in Madras Presidency lived in the Nilgiris. In Madras, the European population was made up, to a considerable extent, of the men and families of the British Army; Government employees; merchants, planters and traders with their families. The most important divisions of the Madras Army, namely, Mysore, Hyderabad, Nagpore and Pegu, were not included in the returns, but the European population of several districts including the Nilgiris was largely augmented by the presence of troops. There were only 40 Europeans in the Kurnool District, while 3,613 were enumerated in Madras town. ¹⁵

The European population was distinctive with regard to the proportion of the sexes - it was largely composed of men in the prime of life who were in the military or other government service, and men who came to India for independent enterprise. In the army, only 12% of the men were allowed to marry, and in other callings, the natives of Britain did not usually burden themselves

with family ties until their social position was somewhat assured. Therefore the male : female ratio was 46.2:100, of the 1339 Europeans in the Nilgiris, 818 were males and 521 females, ¹⁶ that is, about 61% of the population was male and the proportion of the Sexes was 63.7%.

Ten years later, the 1881 figure for British-born subjects was 641 males and 211 females, totalling 852. Other British-born subjects accounted for 395 (152 males, 243 females) while other Europeans and Americans numbered 451 (334 males, 117 females). Thus in 1881, the percentage of Europeans, Americans and other British subjects was 1698 out of 91,034 ¹⁷ or 1.86%.

In 1891, 590 people recorded European countries as their birth-place of whom 537 were born in England, Wales, Scotland, Ireland, the Channel Islands, etc. in Britain, of the district total of 99,797. ¹⁸

The total number of Europeans and Allied Races in 1911 was 4627, of whom 3159 were British subjects (1794 males, 1365 females), and other totalled 134 (51 males, 83 females). Allied races included Armenians, who accounted for 1 male. 235 Europeans and Anglo-Indians were employed in the direction and supervision of Industries, especially plantations, and clerical work, and 29 skilled workers. ¹⁹

In 1921, there were 3525 Europeans (1649 males, 1876 females) in the Nilgiris, compared to 525 in Madura (208 males, 317 females) and 382 Coimbatore (199 males, 183 females) and 706 in Malabar (440 males, 266 females). ²⁰ This is interesting as an

indicator of the sex ratio change in the Nilgiris among Europeans : females outnumbered males for the first time and the proportion was 46.8% males : 53.2% females.

The 1931 census stated that 1673 persons had registered Europe as their birthplace, of whom 1608 were born in the U.K. and Ireland and 65 in continental Europe; 37 were born in America and 19 in Australasia. ²¹

In 1941, of the number of Europeans and Allied Races in the Nilgiris was 3259, of whom 1434 were males and 1825 females, thus sustaining the changed sex ratio. ²² They accounted for 1.55% of the Nilgiri population.

Europeanization and Anglicization :

An analysis of census statistics shows that the number of Europeans in the Nilgiris district was proportionately higher than in any other district, and this proportion increased in the early twentieth century. Since most of the Europeans were British in origin and mainly from England, the degree of Anglicization of the population was correspondingly high.

In 1871, W. Cornish stated in the census that in no district except the Nilgiris did the European population amount to 1% of the total population and in this district, the proportion was 2.7%. ²³

Census samples indicate that the total European population in the province was 14,871 in 1911, of whom 14,850, (99.85%) lived in British Territories. Among these

14,850. the largest number were in Madras: 4,172 (28.1%) while the Nilgiris district ranked a close second, with 3,293 (22.2%), followed by Malabar and Chingleput with 1,116 and 1,113, that is, about 7.5% each. Madras ranked first with regard to the number of British subjects: 3,687 (24.8%) and the Nilgiris second: 3,159 (21.3%) of Europeans and Allied Races, Chingleput, Bellary and Malabar followed, with 1,061 (7.1%), 899 (6.05%) and 840 (5.7%) respectively. Among the other Europeans and Allied Races, the Nilgiris were superseded by Madras, Vizagapatam, Malabar and Madura.

From a study of the 1921 samples it is evident that the number of Europeans in the Nilgiris district was the highest in the British territories of Madras, higher than the capital city of Madras and its district. The Nilgiris accounted for 3525 persons (32.6%), while Madras ranked second with 2944 (27.2%) and Chingleput a distant third, with 808 (7.5%). Moreover, of the total 9938 British subjects in the British territories, the maximum number were in the Nilgiris: 3460 or 34.8% of 9938. Madras ranked second again, with 2782 (27.9%) and Chingleput third: 758 (7.6%). However, other Europeans and Allied Races were less numerous: the highest figure was seen in Madras (162 or 18.4%), followed by Madura, with 102 (11.6%) and the Nilgiris ranked third, with 65 (7.4%). Therefore the Nilgiris population exhibited both the highest degree of Europeanization and Anglicization in 1921,

Following this, the number of Europeans

and Allied Races appears to have diminished somewhat, for the 1941 census records that 3,259 persons in the Nilgiris were Europeans ²⁴ as opposed to 3,525 in 1921.

The "Armenians" who were treated separately under the 1911 census though as an "Allied Race" in 1921, constituted an insignificant section of the population; there were 34 in all in Madras, all of whom lived in the British Territory. The maximum number were in Madras: 24 (.16%) 2 each in Chingleput & Coimbatore (.013% each of the total population) and 1 in the Nilgiris, among a few other districts (.007%). ²⁵

2. Eurasians or Anglo-Indians :

The Eurasians or Anglo-Indians as they were later known as are the descendants of unions between British men and Indian women.

The 1847 report stated that there were 156 East Indians, an old term for the Eurasians, in the European settlements of the Nilgiris, of whom 117 lived in Ootacamund (72 adults; 45 children); 37 in Kotagiri (14 adults, 23 children) and 2 adults in Coonoor. ²⁶ In the 1830s, Mr. S. Lushington, then Governor of Madras had promoted the settlement of Eurasians on the Nilgiris; ²⁷ Major Crewe had outlined a scheme for the colonization of the Nilgiris by the European and Eurasian settlers. ²⁸

By the 1871 census, 1.6% of the population of the Nilgiris were Eurasians; 796 in total, of whom 523 (65%) were males and

273 (35%) were females - a 52.2% proportion of the sexes. 128 were Roman Catholics and 668 Protestants. ²⁹

From census samples it is evident that the highest number of Anglo-Indians were in Madras district: 10,326 or 39.8% of the total Anglo-Indian population of Madras Presidency (British) in 1911; 9,002 (38.3%) in 1921. Malabar ranked second both Years: 3,454 (13.3%) in 1911 and 2,501 (10.6%) in 1921; Chingleput third both years, with 1,683 (6.5%) in 1911 and 2,175 (9.3%) in 1921. The Nilgiris district ranked fourth both years: 1,333 (5.1%) in 1911 and 1,285 (5.5%) in 1921. In terms of the proportion of Anglo-Indians to the total population of Europeans and Allied Races, Armenians and Anglo-Indians (E & AR, A, A-I), per district, Anjengo recorded the highest percentage both years: 610/621 or 98.2% in 1911 and 625/627 (99.7%) in 1921; the Nilgiris ranked twenty-seventh in 1911 (1,333/4,627 or 28.8%) and in 1921 (1,285/4,810 or 26.7%). This was among the lowest in the province.

It is possible to conclude that the Nilgiris did not have as many Anglo-Indians as the other districts mentioned: though the actual figures are fairly high and rank fourth, they are negligible compared to Madras and the proportionate figures are very low per district. Comparing this with the preceding analysis of Europeanization and Anglicization, it may be concluded that the Nilgiri population was the most Europeanized and Anglicized of the districts, that neither the Armenians nor the Anglo-Indians were as significant in number and the population of

Europeans and Allied Races and Anglo-Indians in the Nilgiris was the most homogeneous racially in terms of relatively pure European-dom and Anglo-Saxondom.

By 1941, the Anglo-Indian population of the Nilgiris had declined to .86 % of the total Nilgiris population. ³¹

Indians or Natives :

This group is studied under the various religious divisions.

ii. Religion :

The major religions were Hinduism, Islam, Christianity. Other groups were the Jains, Parsis (Zoroastrians), Sikhs, Animists and others. The tribals were either classed separately or within the Hindu category in the various censuses.

1. Hindus :

The Hindus represented the majority of both the populations of the district and the towns. In 1847, there were 3,045 Hindus in the European settlements of the Nilgiris, of whom 2,695 lived in Ootacamund town, 135 in Kotagiri and 20 in Coonoor; also 9 in Aravangaad, the Indian settlement nearby.

In 1871, 91.7% of the Nilgiri population was Hindu, including the Buddhists and Jains; caste Hindus alone accounted for 85.75% (49,501).

By 1881, Hindus constituted 86.7% of the Nilgiri population (78,970 / 91,034), while the two municipal towns of Ootacamund and Coonoor recorded 65% and 67.9% and 19% between the district and each town.

In 1891, a similar pattern is seen, with Hindus numbering 85.7% of the Nilgiris population (85,531/99,797). The Hindu population of Ootacamund and Coonoor were 60.25% and 63.9% (9,071/15,053 and 3,865/6,049)³³ respectively, once again about 25.5 to 21.5% less, showing that the difference had increased marginally.

The 1911 census recorded 93914/118,618 or 79.17% Hindus in the Nilgiris, while Ootacamund had a population of 59.9% (11,287 of the total 18,829) and Coonoor a Hindu population of 5670/9933³⁴ or 57.1%. The differences between towns and district were 20% & 22%; and 36% in Wellington, the cantonment, where only 42.5% were Hindus due to the European troops.

The 1921 census stated that 99,110 of the total 126,519 persons in the Nilgiris were Hindus, that is, 78.3%. Ootacamund had 11,033 out of 19467 (56.7%) and Coonoor 6876/12215 (56.3%). Wellington recorded 2822/6817³⁵ (41.4%). The differences between district and each town were: 21.6%, 22% and 37% respectively.

By 1931, the Brahmanic Hindus accounted for 77.4% of the Nilgiri population: 131053/169330. There were 14,119/24,616 or 57.4% in Ootacamund and 7781/14326 or 54.3% in Coonoor.³⁶

In 1941, there were 36,125 Hindus in the Nilgiris of whom 15,339 were Scheduled Castes and 20,786 were caste Hindus: the total number amounted to 53.3% of the population. The proportions in the towns were; Ootacamund—16967/29850 or 56.8%, of whom 22.9% were Scheduled Castes and

33.9% caste Hindus: Coonoor—10182/18783 or 54.2%, of whom 3463 were Scheduled Castes or 34% and 20% caste Hindus: Kotagiri—3240 Hindus or 30% of the population of whom 11.6% were Scheduled Castes and about 18% caste Hindus: Wellington—5736/8372 or 68.5% of whom 45% were Scheduled Castes and 23% caste Hindus.³⁷ The tribes were classified separately and will be studied in a later section.

The 1941 census is interesting as it indicates for the first time that the balance of almost 50 years had shifted and that there was a higher percentage of Hindus in the towns than in the district, showing the initiation of Indianization in the towns.

Sub-groups existed among the caste Hindus: these were chiefly the Sivaites, Vishnavites, Lingayets.

The scheduled castes were earlier classified as untouchables or Pariahs: they were the fifth caste, the slaves of the superior castes; they were called "Dasyus" and treated with scorn and contempt.³⁸

2. Muslims :

The Muslim population has always been fairly low. The bulk of the Muslims were traders or engaged in commerce

In 1847, 9.6% of the Ootacamund population were Muslims (852/9383), and there were 33/397 (8.3%) in Coonoor. In the Nilgiris district, there were 901 (9.6%) in the European settlements.³⁹

Of the 1,936 Muslims in the Nilgiris in 1871, 1,589 were Soonees, and the rest were Shias and others. Among them were

found Arabs, Sheeks, Syuds, Pathans, Moghuls and Labbays or Mapillahs: the last-named were the mixed community descended from unions between Arab men and Hindu women. They were called Mapillahs in Kerala. ⁴⁰

In 1881, Ootacamund Municipality had 1,364 Muslims resident, and Coonoor 367, 11% and 7.7% respectively. The Nilgiris had a Muslim population of 3,531 (3.8%). The ratio per 10,000 was 388 (3.8%) compared to .4% in Ganjam district or 12.4% in Madras and 6.2% for the Presidency as a whole. ⁴¹

The 1891 census recorded that 4.6% of the Nilgiri population were Muslims (4,600); there were 1,790 resident in Ootacamund or 11.9% of the town population, while Coonoor recorded 8.8%. ⁴²

In 1911, the Muslims constituted 4.9% of the Nilgiri population; 11% of the Ootacamund population and 9.2% of the Coonoor population. The number in the Nilgiris was 5,877; 2077 in Ootacamund and 914 in Coonoor. ⁴³

In 1921, there were 3,951 Muslims in the district (10.3%); 2182 in Ootacamund (11.2%) and 1105 in Coonoor (9%). Wellington recorded 664 (9.7%). These figures may be compared with Vizagapatam, with 2055 ⁴⁴ (4.6%).

The 1931 figure for Ootacamund was 2778 (11.3%), Coonoor: 914 (11.2%). The district showed a return of 10,958 ⁴⁵ (6.5%).

In 1941, the figures for the Nilgiris, Ootacamund and Coonoor were : 7342 (8.3%), 3,648 (12.2%) and 2,204 ⁴⁶ (7.4%).

Thus the proportion of the Muslim population in the Nilgiris was fairly steady, ranging between 3.9% to 4.9% till 1931; roughly 4% of the Nilgiri population was Muslim. The population of Ootacamund also remained fairly regular, averaging 11-12% throughout the period 1871-1941. The district figure rose to 6.5 and 8.3% by 1941, and the figure for Coonoor dropped to 7% in 1941, having averaged 8-9% earlier. The difference between the overall district distribution figure and the urban figures is not very large—averaging 7-8% in the case of Ootacamund and 4-5% in Coonoor.

3. Christians :

The Christians belonged to various denominations, the majority being either Roman Catholic or Protestant. Racially, all the Europeans and Allied Races and Anglo-Indians were Christians, while there were many Indian Christians (Native Christians) too.

The 1847 report mentioned that there was a total of 430 Christians in Ootacamund, of whom 313 were Europeans and 117 were East Indians, that is, 4.9% of the population were Christians belonging to these two groups. In Coonoor, there were 7 Europeans and 2 Eurasians, that is, 2.3% of the population. ⁴⁷

In 1871, there were 2935 Native Christians in the Nilgiris, that is, 4.3% of the

population, and 4.3% (2135) Europeans and Eurasians. Of the Christians, Roman Catholics and Protestants were nearly equal

in number. The following table shows the distribution of the Christian population on ethnic and sect bases : 48

Table 7

Group				R.C.	Protestant	Total
Europeans	...	...	...	209	1,130	1,339
Eurasians	...	...	...	128	668	796
Native C.	...	...	...	2437	498	2,935
Total	...	...	...	2,774	2,296	5,070

W. Cornish stated in 1871 that "the majority of the Protestants was obtained by the large British element." Among the Indians, Romanists had secured more converts, with a ratio of 6 : 1 Protestant. 49

In 1871, there were 5,070 Christians in the Nilgiris, 10% of the total district population. In 1881, 9.3% of the population was Christian, 8,488 in all, while 23.8% of the Ootacamund population and 24.4% of the Coonoor population were Christians, a difference of about 14-15%. This proportionate difference was largely sustained and increased marginally; the 1891 census recorded 11.6%, 27.7% and 27.2% for the Nilgiris, Ootacamund and Coonoor (11,626/99,797; 4,167/15,053; 1,645/6,049)—a 16% disparity between the urban centres and the taluks of the district.

In 1911, 14.6% of the district population was Christian (17,343) while 28.6% and 33.6% of the population of Ootacamund and Coonoor (5,385/18,829; 3,335/9,933)

were Christians: a difference of 14-19% between urban and district figures.

By 1921, there were 20,178 Christians in the Nilgiris (16%) while there were 6,133/19,467 or 32% in Ootacamund and 4,213/11,215 or 35% in Coonoor.

The 1931 census recorded 26,601 Christians in the Nilgiris (15.7%) while there were 7,553/24,616 or 30.6% in Ootacamund and 4,889/13,326 or 34.1% in Coonoor. There was a difference of 15-19%.

In 1941, Christians constituted about 12% of the Nilgiri population; of these, 10% were Indian Christians, .8% Anglo-Indians and 1.6% others. The variation can be seen from the following table: 50

Place	%. variation				
	1931-41	1921-31	1911-21	1901-11	1901-41
Nilgiris	- 1.7	+ 31.8	+ 16.3	+16.6	+ 8.6

25.4% and 26.2% of the Ootacamund and Coonoor population were Christians, a difference of roughly 13-14%.

The hill tribes :

The Nilgiri population was characterised by the presence of a number of indigenous tribes who were largely confined to this area. Under the 1871 census, these hill tribes were classified under the generic name "Hindu." The principal tribes were the Todas, Badagas, Kotas, Kurumbas and Irulars or Irulas. Of these, the Todas were the earliest aborigines: most of the land belonged to them and the area near Ootacamund was called Todanad. They were a

pastoral race with large buffalo herds. The Badagas were mainly agriculturists, and constituted the bulk of the population. The Kotas were the musicians and craftsmen of the hills, "earning only so much by tillage as serves to satisfy their own personal wants." (Cornish, 1871) The Irulars and Kurumbars were small hillmen, cultivating scattered patches of forest land and eking out a living by the sale of game, honey etc. The following table shows the populations of the various tribes between 1866-71 : ⁵¹

Table 8 : Tribal population between 1866-71 :

Name	1866-71	1871-72		
		Males	Females	Total
Badagas	17,778	9,775	9,701	19476
Todas	704	405	288	693
Kotas	802	534	578	1112
Kurumbars	505	330	283	613
Irulars	102	746	724	1470
Total	19,891	11,790	11,574	23,364

Source : Census of India, 1871, Madras.

1. Todas : In 1847, there were 74 Toda mounds or villages/hamlets in the Toda-naad division of the Neilgherries (Nilgiris), according to Captain Ouchterlony's census report. The total population was 71; thus the number of persons per mound was negligible : 9%. However, only 26 mounds were inhabited, and the density within these 26 was 2.7-3 persons per mound. Of these, 126 were adults and 159 children while in terms of sex ratio, there were 148 males (17 adults, 77 boys) and 137 women (55 adults and 82 girls). There were a few Todas in the other nads: 3 mounds in Meykenaad, with 10 Todas, of whom 5 each were male and

female and there were 5 adults and 5 children. In Parungenaad, there were 8 mounds with 25 Todas, 13 adult males, 12 adult females, 7 boys and 10 girls. There was a total of 209 huts in the Nilgiris. The Todas were primarily pastoral, and Captain Ouchterlony recorded 1,747 buffaloes; there were 90 breeding huts and 92 pens. ⁵²

The Toda population appears to have declined considerably and by the early twentieth century, they had declined from 739 in 1891 to 897 in 1931, with a marginal increase to 805 in 1901. ⁵³ The group came to be marked by a declining female

population, largely due to the custom of female infanticide. This practice was commented upon by John Sullivan in 1820 who urged government action against it. ⁵⁴ Measures were taken, particularly by legal punishment by the act of 1856. ⁵⁵ In 1931 there were 257 females to 340 males. In 1941, there were 630 Todas.

The Nilgiris were the sole domain of the Todas; they were the earliest settlers and claimed suzerainty over the entire area.

Much has been written about the Todas as they are one of the most unusual anthropological groups in the world. Their origins aroused much speculation and controversy, particularly as there were no records of their migration into the Nilgiris in spite of their tall, light-complexioned appearance and large builds, quite different to the other hill tribes and Dravidian groups in the South. They were compared to the patriarchs of the Old Testament, moving regally around the plateau with their herds. ⁵⁶ Recent work appears to indicate that they are of Dravidian origin. ⁵⁷

The Todas were basically animists and worshipped their buffaloes; however, the Pandavas of the Hindu epic "Mahabharata" also formed part of their pantheon. There were 89 Toda temples on the plateau. ⁵⁸

2. The Badagas:

The Badagas (Burghers, Vuddaghurs) constituted of the bulk of the population. They were the "people of the north" which is the meaning of "Badaga" ⁵⁹ and migrated into the Nilgiris from Mysore or Canara, due to either famine, political turmoil or

oppression. This migration occurred after the 12th century. The Badaga language is a form of Canarese. ⁶⁰

They were the agriculturists of the hills and farmed Toda lands, paying the Todas tribute and acknowledging their authority though there were many more Badagas. They occupied the whole of the eastern half of the plateau except the tract around the Kodanad, but there were few in the west and the Kundahs. By 1908, they were not solely agriculturists; some worked on roads and estates, as marked gardeners and general coolies; artisans serving their own community and occasionally others, as bricklayers, carpenters, barbers, washermen. ⁶¹

The Badaga villages were arranged in orderly lines of one-storyed houses, all alike, nearly always roofed with red tiles. Each had a milk room. Around the houses lay the fields where they cultivated Koralai or samai. The women did nearly all the work except the ploughing, but they were not allowed to go to work in the towns. They were conspicuous among the tribes for a high sex ratio: 110:100, ⁶²

The Badaga population numbered about 29,362 in 1891, 1901 saw 34,152; there were 43,075 in 1931 and 55,777 in 1941 in the Nilgiris. In 1931 and 1941, about 95% lived in the Nilgiris. (see tables)

3. The Kotas

They were the musicians and craftsmen, makers of iron objects, such as axes, farming implements, utensils, musical instruments. ⁶³ They enjoyed a status second to the Todas initially. Most lived in the area

near Kotagiri (literally, 'the Kota mountain'). Some were farmers, but only for subsistence. Unlike the others, they were carrion-eaters. ⁶⁴

The number of Kotas on the Nilgiris upto 1847 was 307, of whom 157 were males and 150 females. In 1891, there were

1201, 1267 in 1901, 1163 in 1911, 1204 in 1921, 1121 in 1931. (see tables)

Tribal population within the Nilgiris :

Statistics vary as far as the tribal within the hill towns is concerned, as they are occasionally classed jointly with the Hindus, while some are animists.

Table 9 : Tribal population 1891-1901.

Name	Population in		% increase
	1891	1901	
Badagas	29,362	34,152	16
Kotas	1,201	1,267	5
Todas	739	805	9
Kurumbas	3,966	4,083	3

Source : Francis, Nilgiri District Gazetteer, 1908.

Table 10 : Tribal population 1931 :

Name	Total Population	Males	Females	Chief habitat
Badaga	43,075	21,819	21,256	Nilgiris
Kotas	1,121	562	559	Nilgiris
Todas	597	340	257	Nilgiris
Kaniyan	1,470	858	612	Nilgiris, Coimbatore

Source : Census of India, 1931, Madras.

Table 11 : Variation in populations of selected tribes, 1931-41 :

Tribes & locality	Persons			Males			Females		
	1941	1931	Vari.	1941	1931	Vari.	1941	1931	Vari.
Badagas : Total...	56047	43075	+12972	27971	21819	+6152	28076	21256	+6820
Nilgiris	55777	43075	+12702	27811	21819	+5992	27966	21256	+6710
Coimbatore	264			155			106		
Todas : Nilgiris...	630	597	+33	342	340	+2	288	257	+31
Kotas : Nilgiris	950	1121	-171	483	562	-79	467	559	-92
Malabar	2	—	—	2	—	—	—	—	—
Kaniyan : Total...	91	1470	-1379	49	858	-809	42	612	-570
Nilgiris	90	59	+31	48	32	+16	42	27	+15
Malabar	1	—	—	1	—	—	—	—	—

Table 12 : Variation of population of selected tribes 1881-1931 :

Tribe/locality	Persons						Variation					
	1931	1921	1911	1901	1891	1881	1921 to 1931	'11 to '21	'01 to '11	1891 to '01	'81 to '91	'81 to '31
Badagas : Total	43075	4032	938180	34178	29160	24398	2746	2149	4002	4565	5215	18677
Nilgiris	"	"	"	34152	29362	"	"	"	"	4790	"	"
Kotas : Total	1121	1204	1163	1267	1201	1067	-83	41	-104	66	134	-5
Nilgiris	"	1192	"	"	"	—	-71	—	—	—	—	—

Sources : (11) 1941 census (12) 1931 census.

Christianity in the Nilgiris :

The impact of Christianity in the Nilgiris :
"Christianization" :

From the preceding analysis it is evident that Christians constituted the second largest element of the population of both the Nilgiris district and the hill towns. It is interesting to trace the influence of Christianity as a major cultural factor, being the religion of the colonial power: this will be studied statistically with reference to

census information and qualitatively with reference to the various Christian missions and institutions.

1. Quantitative :

Between 1848 and 1941, the average percentage of Christians in the Nilgiris was 12%, while that of Ootacamund was 28% between 1881-1941 and that of Coonoor 30.1% during the same period. (see earlier)

A comparison between the Nilgiris and some of the other districts reveals the significance of Christianity in the former.

Table 13 : Statement of the Relative proportions of the sexes and of the main religious divisions of three divisions of Madras Presidency 1881.

District	Ratio per 100									
	Of Males	Of Fem.	Of H	Of M	Of C	Of B	Of J	Of Br.	Of P	Of Relgn. not stated
Nilgiris	56	44	87	3.8	9.3	—	—	—	.04	—
Ganjam	49	51	99	.4	.1	.02	—	—	—	.04
Madras City	49	51	78	12.3	9.7	.01	.03	.03	.01	.01
Grand Total for the Presidency	49	51	91	6.2	2.3	.01	.08	—	—	—

Source : Census of India, 1881, Madras.

Table 14 : Statement of the numbers and proportions of the sexes & of the major religious divisions of three districts of Madras Presidency 1911.

District	Total popu.	Hindu	Muslim	Christian	Other	%H	%M	%C	%O
Nilgiris	118,618	93,914	5,877	17,343	1,484	79	4.9	14.6	1.3
Tinnevely	1,790,619	1,509,224	105,474	175,889	32	84	5.9	9.8	.02
Malabar	3,015,119	2,008,082	953,381	53,015	641	67	32	1.8	.02

Source : Census of India, 1911, Madras.

In 1921, the Christian populations of the districts shown was :

		Variation 1921-11	% increase
Nilgiris...	20,178	2835	16.3%
Tinnevely	192,360	16461	9.4%
Malabar	54,650	1635	3.1%

Source : Based on census statistics, 1921.

The samples above indicate that the Nilgiris had among the highest ratios of Christian population - in 1881, it exceeded the province average of 2.3%, by 7%, and was almost the same as Madras city; in 1911, the proportion of Christians was higher than the other districts and the population had increased by a much greater proportion by 1921.

By 1941, the percentage of Christians in the Nilgiris had decreased from 16% in 1921 to 10%, though this was still the second-largest group

The Christians represented a higher ratio to the rest of the population than in any other Madras district, and this was the case even without the numerous Europeans and Eurasians among them. The Nilgiri plateau was unusually well provided with missionary establishments. There were Government chaplains at Ootacamund, Coonoor and Wellington, and several churches at these places and Kotagiri. At the census of 1901, the Native or Indian Christians were divided among the various denominations; most were Roman Catholics (8971) while Protestants followed (890). Lutherans and Presbyterians numbered 192 and 164. ⁶⁵

Roman Catholics outnumbered the others. The Roman Catholic mission in the district was controlled by the Paris society for Foreign Missions and was under the jurisdiction of the Bishop of Coimbatore. It was separated in 1846 from the Vicariate Apostolic of Pondicherry and in 1850 was made into a new Vicariate. By the Encyclical Letter of 1st. September 1886, it was

constituted a diocese, and in 1887 it was made suffragan to the Archbishopric of Pondicherry. ⁶⁶

A few years after the first Europeans came to the Nilgiris, the Catholics who accompanied them built two or three small chapels for themselves. In 1839-41, soon after the Goanese Missions were transferred to the Paris Society, Father J. B. Beauclair, who was in authority at Ootacamund, built another chapel at Mettucheri, which was used as St. Joseph's Middle School by 1908. The Catholic population grew very rapidly and in 1859, Father Payeau laid the foundation of the present St. Mary's Church on the Convent Hill at Ootacamund. This was completed from subscriptions and a grant from Government of Rs. 4,000 at a cost of Rs. 25,000 by his successor, Father J. B. Pierrou, and was consecrated on 15 August 1870. The building was repaired, enlarged and improved since then. In the adjoining cemetery is buried Gen. Sir James Dormer, Commander in Chief of Madras, who died in May 1893 from wounds inflicted on him by a tiger. ⁶⁷

The need for another church was felt, and in 1895, some land adjoining 'Belmont' was bought and the Church of the Sacred Heart erected by Father Foubert: this was consecrated by the Bishop of Coimbatore in February 1897. ⁶⁸

The Nazareth Convent near St. Mary's Church was built in 1875-6 by Father Triquet. Here twenty European nuns maintained a school for European girls, and an orphanage, which housed 70 Indians students by 1908. ⁶⁹

St. Anthony's Church was built in Coonoor above the bazaar around 1876 and a chapel constructed at Wellington in 1887, with a Government grant for the use of troops, civilians and Indians. There were smaller chapels at Kotagiri and Gudalur. In 1908, two European priests were working at Ootacamund and one each in the other places. ⁷⁰

Protestants : Most of the Europeans were Protestants, particularly the British element. There were several missions on the hills, of whom the *Church Missionary Society* was the oldest and initially most active. In 1830-31 the Society built a school; this building later came to be called Sylk's Hotel (later the Savoy). They also owned a series of bungalows at Dimhatti. Subsequently, there is no record of their activities and apparently it ceased as suddenly as it had begun. ⁷¹

In September 1857, a Tamil Mission was organized at Ootacamund and a small church built near St. Stephen's Church which was used for service on Sundays and as a school room during the week. In 1863, a boarding and day school for Tamil girls was established in a house at the foot of the hill behind the little church. Services there were once held by a clergyman of the C.M.S. and later the mission and its school were run by a local committee, the buildings being under the Bishop and Archdeacon of the diocese. ⁷²

During Archbishop Dealtry's tenure as Chaplain of Ootacamund, he obtained the permission of this committee and invited the C.M.S. to assume charge of the mission,

promising much aid. The Society sent a "native pastor" to Ootacamund for the purpose. Later the Coonoor Chaplain placed a small mission in Coonoor under the Society's care. The Society did not incur much expenditure in either case initially due to sufficient grants from the churches and local subscriptions. ⁷³

Both missions developed, as did work in the Wynaad. In 1893, the C.M.S. sent a European missionary to reside at Ootacamund at their own expense. The same year, St. John's Church was erected at Coonoor. The government church at Gudalur was used by the Society's preachers. ⁷⁴

The Church of England Zenana Missionary Society maintained an orphanage at Ootacamund and made attempts to convert the Todas. They also ran the Hobart School. ⁷⁵

The Basel Lutheran Mission, a German foundation, began their work at Ketti (Kaity) where they established their headquarters, and an orphanage for boys together with a lower secondary school. There was also a prosperous station at Kotagiri, founded in 1863, with an orphanage for girls and a church presented by Miss M.B.L. Cockborn in 1869. Another outstation existed at Nirkambai, 3 miles south of Ketti, attached to Ketti; there were others at Hulikal and Tuneri. In 1886, the Cooly Mission was established which ministered mainly to the tea and coffee estate workers. ⁷⁶

The *American Mission*, a Presbyterian Mission at Coonoor, was connected with Arcot Mission of the Reformed Church in

America. In 1856, Reverend Joseph Scudder of that mission and his wife spent summer in Coonoor, working among the Tamils in the neighbourhood. The Basel Mission and the residents of Coonoor invited them to found a permanent Mission there, which they did the next year. Later, the church on the small hill opposite the railway station was constructed. The mission was without a resident missionary for many years, but in 1900, the Reverend J. Chamberlain, (who was with the mission for 40 years in 1908) and knew Telugu for mission purposes, was deputed to Coonoor to superintend the work on the Nilgiris in addition to other duties. ⁷⁷

Other *Non-Conformist* missions: the first church was the Zion Chapel at Ootacamund, built from subscriptions in 1856 and dedicated that year by Reverend Samuel Hebich of the Basel Mission. The Union Chapel on Church Hill was built in 1896-98, at a cost Rs. 18,000 of which Rs. 7,000 came from the sale of the Zion Chapel. ⁷⁸

With regard to the major Protestant/Church of England churches, the most famous one and major church of the Nilgiris was *St. Stephen's Church* at Ootacamund. The foundations were laid in 1829 by Stephen Lushington, Governor of Madras, and the church was named after St. Stephen in his honour. It was consecrated by Bishop Turner in 1830, having been built at a cost of Rs. 24,000, 3/4 from the govt. and 1/4 from subscriptions. ⁷⁹ In 1853, the congregation complained about lack of space and consequently the necessity for another church. Thus *St. Thomas'* was founded near the lake, largely due to the efforts of

Bishop Thomas Dealtry, in whose honour it was named. It was finished in 1870. ⁸⁰

Coonoor: The main church was *All Saints*, consecrated by Bishop Dealtry in 1854 and built at a cost of Rs. 16,519. The Christian population of Coonoor gradually increased. At the time of construction, there were hardly any Indian Christians and under 200 Europeans, among whom were some retired servants of the Company, some serving officers, English coffee planters and Eurasian tradesmen and clerks. As Coonoor was neither a military station nor a government headquarters, the residents raised the funds. By 1922, there were over 2000 worshippers.

Coonoor was a two-year appointment for Chaplains. ⁸¹

Kotagiri: 13 miles away from Coonoor, it was visited by the Coonoor Chaplain. The small chapel, *Christ Church*, was built by Major-General Gibson of Kota Hall on his own property at his own expense. In the absence of the Chaplain, services were conducted by the Lay Trustees, and different chaplains recorded their appreciation of the services rendered by them both here and at Kil Kotagiri, the planting centre, in their absence. ⁸²

Wellington: *St. George's Church* was built at Wellington by 1887. Controversy regarding its construction had existed for 20 years before, largely because it was a military station and the government refused to sanction funds for its construction. It served both civil and military officials. ⁸³

The Christian missions and institutions were marked by ethnic segregation. Often

native chapels existed near the main church, which was reserved for the Europeans originally, and later the Eurasians, or the Indians attended other services. According to Mr. Williams, an old resident of Coonoor, apartheid was practised in the church at Coonoor, there was a man who stood in the aisle and ushered Europeans to one side and Indians to the other. ⁸⁴

There was thus a considerable amount of missionary activity in the Nilgiris and the impact of Christianity was strong. It is interesting to note that Roman Catholicism was more influential among the Indians while the majority of the Europeans, particularly the British, were Protestants. Among the Indians, the Protestant missionaries were unable to make a significant impact. This can be seen from the example of the Keti mission, as narrated by Reverend Stephen Neill :

Apparently the Basel Mission undertook to work among the tribal peoples of the Nilgiris rather reluctantly in 1846; the initiative came from a distinguished civil servant named George Casamajor, not from the church. "An earnest Christian, he had decided that the work of his retirement should be Christian witness among the Badagas," the most numerous among the tribes. He did much himself from his house at Keti which he donated together with part of his fortune to the Basel Mission. However, results were slow, largely due to the intensely communal form of social life and complex customs and habits among the tribals, particularly the Badagas, who were very conscious of their traditions. Therefore, despite a considerable congregation which grew up at Keti over the years, there was "never anything like an extensive movement into the church on the part of this self-contained and well-integrated people." ⁸⁵

Note :- The percentages are based on census figures.

No. 1 Bar Graphs No. 1 in the following page depicts the population growth of Coonoor and Ootacamund 1847—1941

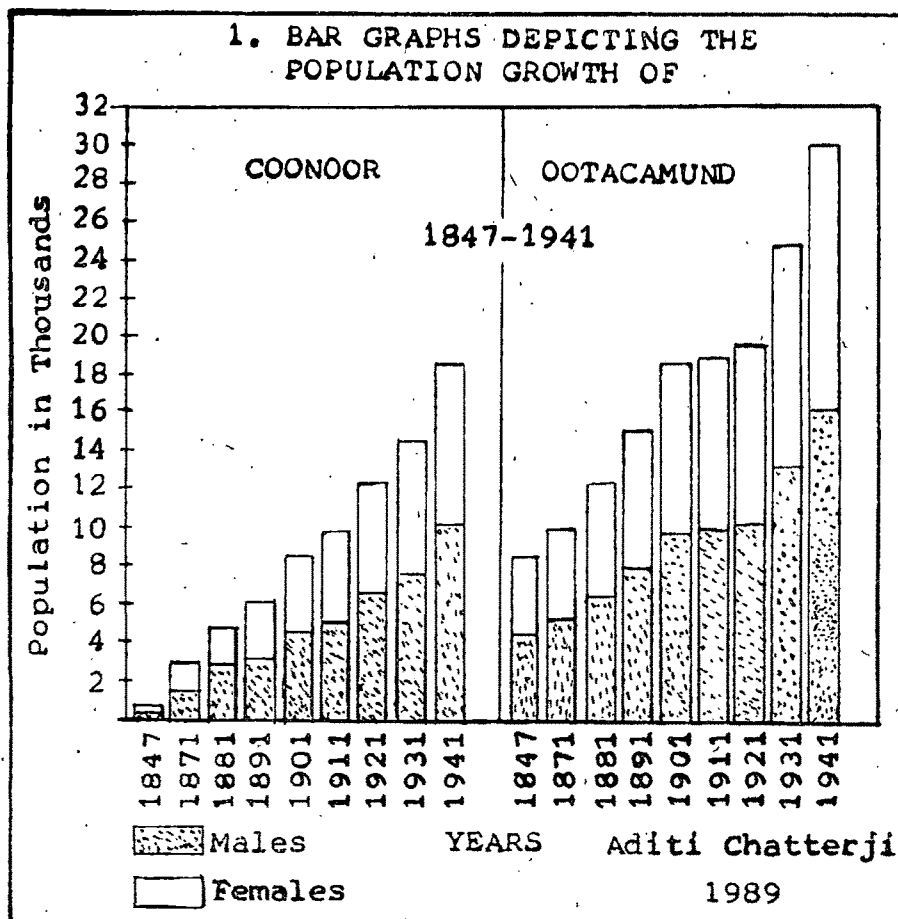
(Ref : Page 91 of the text)

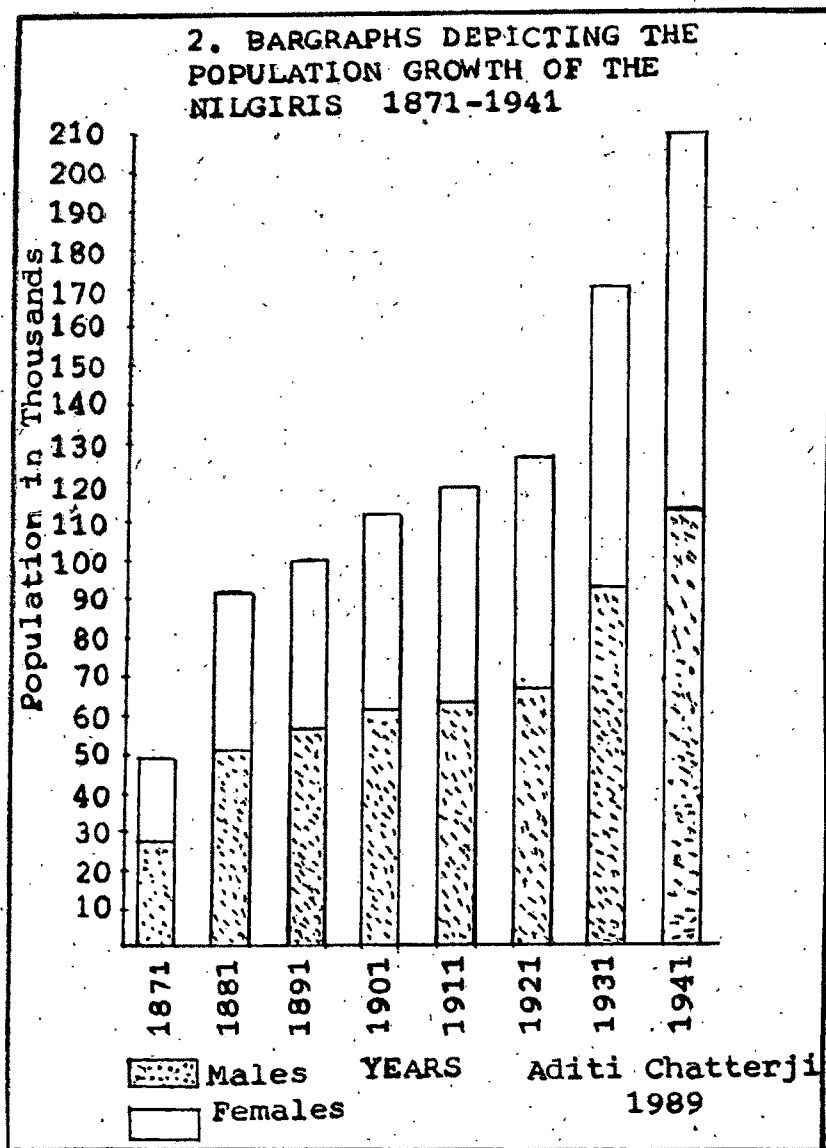
No. 2 Bar Graphs No. 2 in the following page depicts the population growth of the Nilgiris 1871—1941

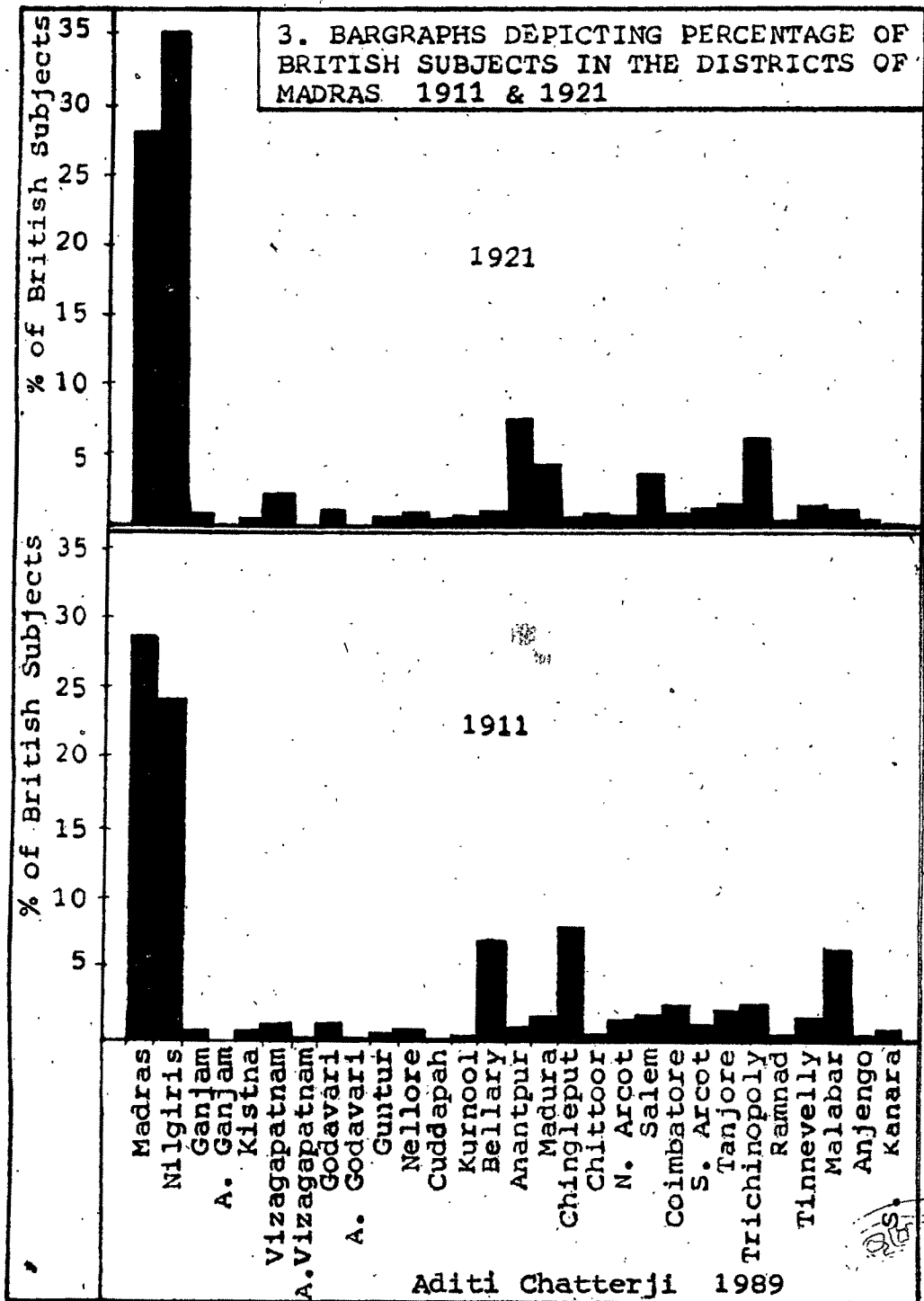
(Ref : Page 92 of the text)

No. 3 Bar Graphs No. 3 in the following page depicts the percentage of British subjects in the Districts of Madras 1911 & 1921

(Ref : Page 93 of the text)







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RE-PRINT

POEM

By

Rabindranath Tagore

My heart sings at the wonder of my place
in this world of light and life ;
at the feel in my pulse of the rhythm of creation
cadenced by the swing of the endless time.

I feel the tenderness of the grass in my forest walk,
the wayside flowers startle me ;
that the gifts of the infinite are strewn in the dust
wakens my song in wonder.

I have seen, have heard, have lived;
in the depth of the known have felt
the truth that exceeds all knowledge
which fills my heart with wonder and I sing.

Adyar
October, 1934

Modern Review
for January, 1935

Current Affairs

WHERE THE SHOE PINCHES AND THE BELT IS TOO TIGHT

To produce a pair of shoes in Western Europe cost \$ 14 in the early eighties. It was even more in the United States and somewhat less in Eastern Europe. But in Latin America and the Far East production costs were down to \$ 8 and as low as \$ 3 in South Asia. Labour costs made much of the difference—and still do.

These figures provide a partial explanation of the great shoe-making migration during the past two decades, which have been perhaps the most turbulent period in this age-old business.

Gone are the days when the United States dominated the footwear market accounting for more than 21 per cent of world production. It's down to a mere 7 per cent.

By contrast, the developing countries' share in the global annual output of some 3,500 million pairs of shoes has risen to 35 per cent and that of Eastern Europe to 30 per cent. Despite a certain decline in recent years, 23 per cent of all leather footwear is still produced in Western Europe.

But even in vulnerable high-wage industrialised countries, makers of high-quality shoes and leather goods responding rapidly to fashion changes manage to compete in this volatile market and can thus preserve employment.

A striking feature of the new shoemaking map is a high concentration of export capacity in a handful of countries. Three-quarters of the Third World's exports originate from Brazil, India, the Republic of Korea and Taiwan, China, which is today the world's largest shoe exporter.

In Europe, Italy is now *numero uno* leather footwear merchant, while such traditional producers as France, Czechoslovakia and Spain have not or have barely been able to maintain their export levels. On the other hand, Yugoslavia and several East European countries joined the ranks of major exporters.

Imports are equally polarised. The United States leads the shoe buying league, followed by the Federal Republic of Germany, the Soviet Union and the United Kingdom. Together these four countries account for two-thirds of world footwear imports.

As a consequence of these shifts, only some centrally planned economies and primarily developing countries have recorded employment gains in the sector. The heaviest job losses have been experienced in the United States, the United Kingdom and the Federal Republic of Germany. Whole regions have been affected since footwear industries tend to cluster in rural areas where there are hardly any alternative employment opportunities.

Employment in the world leather industry is likely to continue to decline with the

introduction of new technologies and a reduction in leather supply. Developed countries may have to bear the brunt of the job erosion as their exports of high-quality products will hardly offset the pressure of imports from the Third World, where the newly industrialising countries are becoming increasingly quality conscious.

Small and medium size enterprises dominate the sector. In the EEC, for instance, about 330,000 footwear workers are employed in about 10,000 firms. Most of them have fewer than 100 employees. In Japan 71.4 per cent of all footwear firms employ fewer than nine workers. In India, 80 per cent of all footwear production is carried out by cottage industry, while in Egypt 5,960 footwear firms employ fewer than nine workers. ...

These small firms have to work with outdated equipment. Productivity is low.

From this type of operation it is only a short step to clandestine work, which in some countries has assumed alarming proportions. ... These producers evade taxes, pay low wages, ignore safety standards and use outdated technology.

Footwear and leather workers are generally among the lowest paid of all industrial employees because of the low skill content of their jobs and a high incidence of female employment. Even in a country like Sweden they receive about 90 per cent of the average industrial wage. ... Overall, there has been little or no increase in real wages in most advanced market economies over the past decade which, more than anything else, illustrates the predicament of the industry.

The wage picture is bleaker still in the Third World particularly in those places where shoemaking is a cottage industry. Many unorganised cottage workers receive monthly wages that cannot buy even a pair of shoes.

Source : ILO Geneva January, 1986
Bureau of Public Information.

ADVANCEMENT OF MANAGEMENT & PRODUCTIVITY

L. K. Jha Writes

Three and a half decades ago, shortly after in fact, we embarked on planned development to lift the people out of the depth of poverty in which the bulk of them lived. At that time, we recognised that the most critical shortage which we faced in rising our levels of production and, therefore, of consumption and standards of living was the shortage of capital. In a country with a low per capita income, the level of saving was low. In consequence, we could not have enough capital to invest and because we were short of capital, our low incomes got perpetuated. This was the famous vicious circle of people remaining poor because they are poor, in which we were caught.

High Saving Rate

Accordingly, we made heroic efforts to raise the level of savings through higher taxation and other means of curbing consumption.... We can look back with pride upon the fact that we raised the rate of savings from less than 10 per cent of

national income at the beginning of planning to well above 20 per cent mid-'70s. There are very few developing countries which have achieved such a high rate of savings.

However, the disappointing fact has been that though the rate of savings was doubled, the rate of growth in the first three decades of planned development remained static at around $3\frac{1}{2}\%$ per annum. That is that the productivity of capital has declined.

Now upto a point, the rise in capital output ratio may be due to technical factors, because some of the industries which we developed may have had a higher capital output ratio than others. But, in my opinion, the major factor contributing to this deterioration has been the neglect of productivity. In order to accelerate the rate of growth, the emphasis was on finding more capital, less attention being paid to the problem of getting more out of the capital available and invested. In each plan, targets of additional resource mobilisation were set up.... To make matters worse, many of the policy instruments to ensure better use of the country's capital began to be operated upon in a way that lowered their productivity.... The original intention behind was that since capital was scarce, it should be invested only in accordance with plan priorities. An elaborate system of licensing was devised to ensure that only enough investment went into each industry to make sure that the capacity envisaged for it in the relevant five years was fulfilled. Towards this end, each license satisfied the capacity of the plant to be set up. ...

Now, it began to happen that one way or another, a plant once set up produce more than the capacity which was originally contemplated for it. Thus, to quote one example, the Hindustan Machine Tools factory in Bangalore had been designed by the Swiss engineers to produce a certain number of lathes on the assumption that two Indian workers would produce as much as one Swiss worker did. As each worker had to work on one machine, the factory had twice as much machinery as a Swiss plant would have had with the same capacity. However, through efficient management and good training, the productivity of the Indian worker went up and the factory began to produce twice as many lathes as it had been commissioned to produce. This was indeed a great achievement. It brought down the cost of HMT lathes which began to be exported because there was now a surplus, to Europe and even to Switzerland itself.

If the value of productivity had been realised from this wonderful experience, there would have been a nation-wide effort to see whether each equipment each factory could not produce more than its rated capacity. Unfortunately, a contrary thought process got started.

When in any industry, a better managed unit by raising its productivity began to produce more than its licenced capacity, lowering costs and challenging its less efficient competitors, the latter began to appeal to government to prevent any unit from producing more than the licenced capacity. Unfortunately,... a feeling grew that the licenced capacity should be treated as a

ceiling on production. Firms which produced more were asked for an explanation. Attempts were made to keep their production in check... Thus, productivity began to suffer. The Industries Act which was meant to make the best possible use of scarce capital, in fact began to be used in a manner which resulted in under-utilisation of capacity. If higher production was needed, a licence would be given for setting up new units or expanding the existing ones, without paying attention to the possibilities of getting more production out of the installed capacity.

Our late Prime Minister Shrimati Indira Gandhi alerted the nation to the importance of productivity by designating the year 1982 as the Year of Productivity.... The first major change in policy which was most helpful in this context was that the restrictions imposed under the Industries Act on production exceeding the licenced capacity were relaxed not across the board but for a large number of industries....

Liberalisation

More recently, under Prime Minister Rajiv Gandhi, there has been another kind of liberalisation. There has been what is known as broadbanding of industries. It means that an industrial unit licenced to manufacture a certain product could diversify its production by entering into allied fields. This again is a major step forward. From the same equipment a wide range of products can be manufactured alongside the main product for which the factory was set up.... Thus, on the one hand, productivity would improve and on the other, enterprise

would become more profitable.

Better Management

However, for such liberalisation to produce the expected results a great responsibility falls on the management. It must on the one hand have a technical assessment of ways in which the level of production can be raised or expanded by diversification. It must also take a view of the market trends to select the areas where there are shortages which can be met by appropriate improvement in the pattern and volume of production.

Of course, there may be constraints which come in the way in raising the level of productivity. One such constraint which has slowed down growth in recent years and kept below the optimal levels has been the shortage of power....

To bring such an improvement in the productivity of power plants nothing is needed more urgently than better management....

I should like to emphasize what a tremendous responsibility rests on the managers and what a glorious opportunity they have to contribute to the country's economic development. In the Seventh Five Year Plan, on account of shortage of resources, investment in new projects will be minimal. The emphasis will be on getting much out of the installed capacity by raising its productivity. This will, necessitate some investments to modernise the equipment to add balancing plant and improve the technology. But ultimately it is the quality and ability of the management which will increase their productivity so that output goes up faster than

outlay. Unfortunately, there has been a climate of thinking in the country which has been emphasizing outlay rather than output.

In order that management may play the role expected of it in the Seventh Year Plan, it must take note of the fact that it will now be operating under a new environment of competitiveness. In the past, import licencing had shut out external competition while industrial licencing had minimized internal competition. Whatever was produced got sold regardless of quality and price. If prices were controlled, provision was made for an adequate return on the capital employed even to high-cost units. This encouraged a prodigal use of scarce capital and was one of the contributory factors in raising the capital output ratio. Further in such sheltered conditions and with administered prices being related to the actual costs, no matter how high of each producer, there was considerable wastage of raw materials and other scarce inputs including power. The drive for productivity means not only getting more output per unit of capital employed but also more output per unit of inputs consumed....

In the past, industries were able to maximise profit by raising prices. Now they will have to rely instead on lowering costs. Indeed, it is most unfortunate that over the years, we have developed a high-cost economy, while income levels continue to be low. If costs are lowered, more and more industrial products would come within the reach of masses. Sales would go up. Profit would be maximised not by a high mark-up but by keeping prices low and increasing the turn-over. While it is true

that industry is not to blame for all the factors that have led to India having a high-cost economy, in reversing the trend, management will have a major responsibility to shoulder.... that the productivity of each input must be raised.

Role of Workers

What about the attitude of labour? I realise that trade unionism in India has, in the kind of uncompetitive condition which existed, preferred to rely on its bargaining strength to get better wages for the workers than on efforts to raise the productivity of each worker. A change is certainly needed in which the government, the trade unions and the management will have to contribute. I believe that in this respect too, the role of management will be crucial.

...The Japanese techniques of management involved the worker in management goals, particularly in reducing productivity.... In Japan there is no retrenchment. The introduction of advanced technology, even robots, does not result in workers losing their jobs. Either they get alternative employment or they continue to be looked after by their employers. It is in such an atmosphere that there is no resistance to automation in Japan. What is more, in a Japanese factory, in every shop workers are encouraged to come up with new ideas to lower costs, improve quality and raise productivity. Those whose ideas are accepted are handsomely rewarded. Thus, workers function as partners in management standing shoulder to shoulder with it rather than face to face in postures of confrontation.

There has been considerable discussion in the country on workers' participation in management. The tendency has been to... giving representation to workers' representatives on the board of directors,... to voice workers' grievances against the management.... What should be aimed at is making the workers identify their own interests with those for which the management is striving. For this to happen, the participatory spirit should start from the shop floor itself and not in the board room. In bringing about this change in workers' attitude; management can play a major role.

The government and trade unions have their own contribution to make. It has to be a tripartite movement ... It is now becoming to be recognised that the production in the country of computers and other high technology items will open new vistas of employment. It is also being realised by more perceptive labour leaders that modern technology as a whole by lowering costs and enlarging markets will have a positive and not a negative impact on employment. The introduction of the rotary press has generated a vast amount of employment in the newspaper and printing industry employing far more people than would have found jobs, if books and periodicals were hand-written or typed or even printed by old-fashioned techniques. It is, to my mind, not sound for management to look upon labour attitudes as something for which the trade unions alone are responsible. The management itself must make efforts to convert their thinking and convince them of the benefits to the working classess through better productivity because it would mean higher

wages, cheaper goods and in the long run more employment, as the pace of development gets accelerated. Further, by lowering costs through higher productivity, we shall be able to export more which again will create more jobs.

Conclusion

There is a new climate, a new environment in which stepping up productivity can and must become a prime national objective and the role of management in fulfilling this objective must assume much greater importance. The liberalisation which has taken place will mean much greater freedom to management with much less bureaucratic restraints and constraints.

Source : Productivity News
January 1986.

RE-EQUIPPING SOVIET INDUSTRY : PROBLEMS, INCENTIVES AND DECISIONS

*Interview with Academician Gury Marchuk,
Chairman of the USSR State Committee
for Science and Technology,*

Q. : In the next fifteen years, we read in the Guidelines for the Economic and Social Development of the Soviet Union for 1986-1990,... the productivity of social labour is to grow by 130-150 per cent. This is a very sharp rise. How is it planned to be achieved and what problems do you expect on the way ?

A. : The planned increase is to be obtained mainly through the retooling and modernisation of all sectors of the national economy and by the extensive use of the latest achievements of science and engineering.... To begin with, priority is being given to the development of branches crucial to scientific and technical progress — electronics, machine tools, instruments, robots, automated systems, nuclear power, and biotechnology. Heavy investments are envisaged for all sectors of the engineering complex. New links are being established between science and production to speed up the development and production of new types of high-efficiency equipment and effective technologies.

But all these measures will bear fruit only when the entire country goes over to the new economic conditions, creates and adopts on a wide scale effective economic levers and incentives encouraging all engaged in scientific and technological progress to redouble their efforts. As yet rates have not quickened in the agencies responsible for the development and introduction of novel ideas. This is partly because many of the existing methods of assessing economic efficiency are too general, and this is not enough today.

Q. : Among the most important economic factors are, prices for new technology, are they not ?

A. : Yes, increasing the impact of prices on acceleration of scientific and technological progress is one of the topical questions. The axiom of technical re-equipment is well-known : The development of new and

modernised equipment must always be connected with a lowering of costs per unit of useful work performed by this equipment. Hence two key conclusions. First, the cost of new equipment must be made directly dependent upon its consumer qualities, for this equipment is not an end in itself, but only a means to satisfy one or another social need. Secondly, introduction of new equipment must not impair the economic performance of enterprises taking the step. It follows therefore that it is necessary not only to compensate the enterprises for the losses in volumes of production and accumulation funds, which are inevitable during the introduction of new technology, but also to create an economic mechanism for making them more interested in the constant renewal of their output.

Q. : All elements of the "research-development-production" cycle are now being overhauled. What measures being taken here must be most effective ?

A. : To begin with, it is the work of large scientific and technical complexes being set up throughout the country. The first 16 such complexes are already established, with each including research, design and development bodies and pilot plant facilities. Some of the complexes are organising within themselves special engineering centres whose task it is to prepare prototypes of new equipment for mass introduction in all branches of our national economy.

The efficiency of such complexes is being confirmed by present practice, in particular by the work of the Paton Institute of

Electric Welding of the Ukrainian Academy of Sciences. This institute has under its "wing" a design and technology office, an experimental production set-up and some plants....

The factory research sector, too, is being boosted with the formation of scientific and production associations in the branches. This organisational form of pooling the efforts of scientists and production men, aimed at speeding up the development of the newest equipment and modern techno-

logies, has already proved its efficiency and is now increasingly adopted all over the country.

Implementation of the entire package of measures to perfect the economic machinery and forms of science and production integration will help to fulfil the central objective facing the Soviet economy, that of accelerating scientific and technological progress.

Issued by the Information Department of the USSR Consulate General in Calcutta, 29.1.86.

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Indian and Foreign Periodicals

WORDS ALL THE LIVELONG DAY ?

The advent of word-processing, electronic mail and filing systems, advanced reprographics, facsimile transmission, 'smart' copies, "intelligent" telephones and other electronic wonders ushers in a substantial transformation of the nature of office work.

"Office employees, both management and workers, are confronted by new work systems, new communication patterns, new organisational structures and new skills", according to a new ILO study*. "These changes, perhaps more than the technological advances, are affecting the jobs people do, their position in the organisational

system and their relationship with each other."

Some of it is for the better as increased simplicity of programming computers may offer the employee opportunities in decision-making, problem-solving and make work-life more challenging.

But some changes are for the worse since by allocating as much content as possible to the technology, jobs are deskilled to the minimum. Once the novelty of new equipment has worn off, workers find that old unsatisfying, menial tasks have been replaced by new unsatisfying, repetitive, menial tasks. And as status goes, many

such clerical employees feel they jumped out of the frying pan into the fire.

Most data-processing workers have a high school diploma or even a university degree. How can one expect them to be content and happy when all they have to do is to feed words, words and words again into a machine eight hours a day and five days a week? Small wonder that this white-collar version of Chaplin's *Modern Times* breeds stress and frustration.

One solution lies in expanding the responsibilities of visual display unit operators by giving them other duties associated with encoding, such as editing and proofreading, or by interchanging VDU assignments with administrative support work on a regular basis.

Another option is group work. For example, a team of employees can be given overall responsibility for all work relating to a certain category of customers,... requiring a mix of skills that upgrades their work content. Data-entry work is distributed among all workers and consequently forms a small part of each job

"Once tasks are recombined to make more composite jobs, it is much easier to improve working time arrangements. The variations in duties performed help to attenuate the physical and mental fatigue often associated with prolonged VDU use," the study says....

Eye strain—the most common complaint among VDU operators—can be reduced by appropriate illumination, adjustable

to the measure of difficulty of hard copy reading.... Anti-glare screens should become a standard feature of VDU equipment.

Moreover, keyboards and office furniture such as desk chairs, foot rests and manuscript holders need to be ergonomically designed not only for the operators' comfort, safety and health, but also for the sake of work efficiency.

Many employees dislike the now fashionable open-plan office. They call it "fish-bowl," "cage" or "rat-maze" and blame it for increased stress and social isolation. Evidently there is no single layout solution to suit all situations....

Says the study: "While technological change is inevitable, the challenge facing managers, trade union representatives and individuals is how to take advantage of the opportunities offered by new technology to redesign and restructure jobs so that they are made more interesting and more satisfying, rather than more monotonous, more stressful or more frustrating. This is not an easy task. It will require considerable planning, skills and goodwill."

Source : Visual display units : Job content and stress in office work, ILO, Geneva, January 1986.

Bureau of Public Information.

THE SOVIET UNION : FACTS AND FIGURES

by Alexei Dumov,

Novosti economic correspondent

The population of the Soviet Union, which has increased by 2,400,000 last year, stands at 278,700,000 as of January 1, 1986. These dates are contained in a report released by the Central Statistical Board (CSB) of the USSR and summing up the results of the country's development in 1985.

In the USSR the increase in population over many years, having been practically stabilized, has fluctuated between 0.8 and 0.9 per cent. At the same time, the birth rate is different in different regions, which is natural in a multinational state. It is high in the Soviet Central Asian Republics, for example. One-child families are rather widespread in the country's European part and a number of other regions, which arouses concern.

Taking this into consideration, the state pursues a policy of encouraging large families. Working women have a 56-day paid leave during the pre-natal period and a paid leave of the same duration after childbirth (in a number of instances, the duration of such leaves may be extended). The 1981-85 five-year plan period has seen the introduction of an additional partially paid leave of absence until the child is one year old, and also, on the mother's request, a leave of absence without pay until her child is 18 months old. There are plans for increasing

the duration of leaves within the next few years.

The policy of encouraging families to have more children is backed with the development of the network of pre-school children's institutions, with 80 per cent of spending on the upkeep of children in them being covered by the state. The number of places in such institutions last year, according to the CSB report, has increased by nearly 600,000, aggregating upwards of 16 million. Under the plans drawn up, the requirements in them will be fully satisfied within the next few years of the current five-year plan period (1986-1990).

Just as in the preceding years, full employment was ensured last year for the entire able-bodied population. The number of people employed has registered a small increase (reserves have been used up, while the increase in the number of people in the able-bodied age groups of the population has not been large), totalling a little over 130 million today.

A large number of vacant jobs, as before, is one of the problems the Soviet economy is confronted with. A better balance in using manpower resources is achieved through the development of mechanisation and automation of production, reductions in the spheres of application of manual labour, and the general acceleration of scientific and technological progress. In the last few years this process was rather slow. The planned acceleration of economic and social development is to be achieved along the lines of intensification of production through its re-tooling and modernisation.

Under these circumstances, the demand is growing for highly qualified specialists and skilled workers. Much attention is given to the training of cadres of such specialists and workers and to advanced training. As is seen from the CSB report, more than 108 million people were studying in some or other form in 1985. Higher educational establishments graduated 900,000 students, 1,200,000 persons finished specialised secondary schools and 2,700,000 skilled workers were trained at vocational schools. Besides, 7,500,000 people had in-plant or advanced training, about 42 million people, including persons with a higher education, having raised their qualifications at refresher courses.

A section dealing with a rise in the people's living standards holds a considerable place in the CSB report. The wages and salaries of working people in many brackets have been raised, benefits and allowances paid from the social consumption funds have increased by 5,800 million roubles, reaching a sum of 530 roubles per capita a year. Two million apartments have been built chiefly at state expense, which has enabled 10 million people to improve their housing conditions. The index of retail prices in the country (without counting the increase in the prices of alcoholic liquors) has remained practically unchanged.

Trade turnover in the state and cooperative trading network has gone up by 13,000 million roubles. The purchases by the population of the more valuable food products (meat, fish, milk, butter, vegetable oil, fruit and vegetables) have increased by 2-6 per cent, and those of non-food pro-

ducts even higher. At the same time, one cannot help mentioning the fact that industry and trade have failed to keep pace with the fast growing and changing customer demand. Therefore, the demand for some food products and manufactured goods, the CSB indicates, was not fully met in a number of regions of the country.

Issued by the Information Dept. of the USSR Consulate General in Calcutta.
6.2.86.

THE OTHER SIDE : WHAT WE THROW AWAY

K. Karlekar writes

Human beings must make garbage and they must also clear it away.

In Calcutta householders are expected to keep their discards collected at one place to be carted in wheel-barrows by cleaners of the Municipal Corporation of Calcutta and deposited in vats from where they are carried away in trucks.

This arrangement is not leakproof. Firstly, all citizens do not keep their rubbish collected, some dump it out on the pavement avoiding their own doorsteps. Then Corporation cleaners have the habit of throwing the garbage at, instead of into the vats. Thirdly, ragpickers scatter it further by their rummaging. Lastly, as the trucks do not clear all the garbage, some of it is left to accumulate in the City. We are well acquainted with our yellow friends who only half-clean the smelly, fly-generating vats, but do not know quite well where they go and dump what they take away.

We put handkerchiefs to our noses when, coming down from DumDum, Lake Town or Salt Lake City, we drive along a certain stretch of Eastern Metropolitan Bypass, for we are then passing Dhapa where the garbage goes. As we go along Park Circus Connector with the China Town of tanneries to the North, we see a stretch of water to the South which had been a large lake till other day, being slowly and inexorably dumped out of existence. Further to the South, we see hilly country created by mounds of garbage. The small antisocial act of throwing rubbish at our neighbours' doorsteps is here magnified a thousand fold by dumping the garbage of Calcutta almost on top of villages where people live. Such destruction of fisheries and villages not only forces people to antisocial activities by dispossessing them and depriving them of their means of livelihood but also hits back directly at the City itself.

The filling of fisheries is making fish more and more costly for Calcuttans and the garbage hills standing in the way of the natural West-East drainage slope of the land, is causing annual floods in the City notwithstanding the year-round preventive digging. The attenuation of the Eastern Wetlands with their oxygenating micro-life is increasing pollution in the air of Calcutta. Where then should the City throw its garbage?

We remember, in our childhood days, a little garbage train chugging along the pavement of Circular Road to discharge its contents near Sealdah. It will not be possible to revive this train, but the regular railways and waterways of the State can be used to transport garbage where it is needed

to (a) raise the lowlying lands which are flooded annually, (b) reinforce embankments in the Sunderbans where annual incursion of salt water damages agricultural land sometimes irretrievably and (c) distribute the nitrogen-enriched soil to cultivated fields and plantations for ecological farming

Too expensive? But how long can the garbage move Eastwards? The small train which used to stop at Sealdah had to move on to Pagladanga, to Mathpukur and now, the trucks are over-whelming fisheries and villages further East. They will have to stop somewhere. Foresight should be used to start doing now what will have to be done sooner or later. The extra cost will be ultimately retrieved by reduction of expenses on flood relief (in the City and the countryside), on maintenance of embankments, on prices of fish and fertilisers and on the maintenance of law and order. The most important question that we have to ask is one which a young villager had asked—"we know that garbage must be cleared from Calcutta, but how it is that it must be thrown at our heads?"

Yes, what gives the City the right to destroy the life and livelihood of the villages?

Source : The Indian Messenger
March 21, 1986

THE ARMY, THE EDUCATOR

Dr. Leila Avrin writes

The Israel Defense Forces has always been a citizen's army. It is not surprising, then that the military has taken over certain functions of the civilian establishment, such as basic education.

Before the 1973 Yom Kippur War, many potential soldiers were not inducted because of their low educational level. This rejection further handicapped the already socially and economically-disadvantaged youth, for army service is an integrating factor and a key to finding a respectable job. To stem the problem various educational programs were established by the IDF, especially by former Chief of Staff Rafael Eitan, among them "For Israel's Defense"....

Educational Units

LIBI sponsors different programs for men on different levels; draftees are tested and sent to the appropriate educational unit. The young men who are sent to Givat Olga, a former Soldiers Welfare Association camp, have high physical profiles but show the lowest grade school achievement. Some 300-500 of them come for seven weeks of basic training that includes an education that they never saw in the public school system because they either turned it off or dropped out altogether. Grouped into classes of eight to 12 at Olga, they are taught Hebrew language skills, math, modern Jewish history and the geography of Israel, those in the highest classes learn extra subjects determined by the individual teachers.

Rigorous Training

The teachers in Givat Olga are young women who volunteer for the job. They are tested rigorously and interviewed, after which they go through a two-and-a-half month training course. In order to succeed, the teachers must be tough, exude self-confidence and want to command....

...These women often bring a novel approach to commanding. History classes, for example are not taught by the lecture method. After the basic facts are given, the soldiers divide into groups and go out to the field and forest

to play the historical roles of the British, the Jews and the Arabs of the 1920s, or whatever period they are studying. They make their own costumes,... invent their own dialogue and contrive schemes for such activities as passing clandestine arms to the underground....

A part of Israel's History

By acting out history, each soldier feels he has been a part of building the State. The Holocaust, too, is taught as a personal experience, not as a chapter in Ashkenazi history. Nearly all of the soldiers are Sephardim, from Middle Eastern countries, but they do not leave the program feeling they have been fed only with the Western European, Jewish aspect of the formation of Israel. They know that Nazi concentration camps also reached the shores of North Africa.

To serve in a combat unit ultimately-infantry, tanks or paratroopers-holds the highest status in the eyes of these trainees, as it does throughout the army, even though most of them would not have considered it in their pre-Olga days. A few weeks before the course ends, the teacher-commanders begin to encourage their soldiers to apply for a combat unit. Some resist, some lack the confidence to make the choice. For those who waver, the teacher tells it straight, "Look at you...why should my brother fight for your family? You have a 97% profile. Why should he die in a tank while you sit on your butt? "About 20 or 30 percent do join combat units, a good average. Even if they don't succeed in later training programs, they are at least attached to a combat unit and feel they are doing their job. Others go to suitable non-combatant courses.

Source : News from Israel
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NOTES

CONTEMPORARY CHANGES IN INDIAN SOCIETY AND STATUS

Students of contemporary changes in Indian Society usually adopt, uncritically, the valuations of various factors put forward by Western Scholars; or ideas propagated by the rigid religious groups which have emerged in post-independent India. These valuations have supposedly led to changes in Indian Society and the topics generally covered concentrate on family and kinship, Castes and Tribes, migration and occupation, Social movements as also social changes in India. But in many instances, these studies have revealed numerous contradictions and problems which necessitate clarification, particularly in the light of social realities in existence to-day.

Perhaps one of the major areas which require clarity is that of family and kinship in relation to migration and occupation. At what point is family integration replaced by that of kinship integration? Again,

how may the existing paradox in Indian Society of substantive incidence of extended families in urban areas be explained?

It is often assumed that nuclear families emerge as a result of the dominance of urbanisation and industrialisation. Thus the social process of urbanisation attracts villagers to migrate to towns or cities leaving their families at home. But what is often forgotten is that these migrants live in urban areas with their kin or relatives usually thereby reducing their cost of living and acquiring security, their objective being to remit savings to their families in the village. Here there appears to be only a marginal effort to create the Western model of the nuclear, insular family unit. Rather we find a kinship net-work of family units.

Taking up the relevance of Caste when investigating changes in Indian Society it is usually found that Caste has been found to be a historic factor when analysing the causes of such changes. For reality provides

quite a different picture—To begin with recognition must be given to the fact that a large number of people from different Castes do not stick to their traditional occupations although it is assumed that the majority of the population adhere to their traditional occupations as are embodied in their caste or ethnic groups for generations.

It has there after been argued that Caste is of great relevance when assessing social status even to-day and problems such as that of social backwardness is associated with specific Castes who are traditionally connected with unskilled, so-called "low" occupations. There are, as it were, by definition inherited status and no question of achievement arises therefore when considering the status of people of such castes.

Experts have opined however that in many instances, the nature of the occupation and the specific caste concerned notwithstanding, the continuity in relationship between the two no longer denotes the status of the person concerned. To-day this is largely the result of a contract between employer and employee. For example if a study is taken up of the Sweepers who work in Calcutta, those from Orissa will be found to be not only literate but also trained "mistries" in specific lines of work. Their incomes are comparatively higher than those of many white collar workers of so called "forward" Castes in Government as well as in private offices and in many instances, they

are often responsible for two or three functions in such offices. For instance they may dust, sweep, make tea, wash crockery and act as peons. Before law, such a person is considered to be the equal of any member of the so-called, "forward" communities while politically, their rights are certainly equal to those of any other citizen of India. It has to be accepted therefore, that the valuation of his status to-day has undergone a change and an inherited status is therefore no longer an essential factor in this connection.

One may conclude therefore that when assessing status, Caste and religion alone cannot be taken as a continuous phenomenon. Rather, it has to have an economic basis. Therefore the backward or underprivileged in contemporary India, may be identified factually with occupations such as those of marginal farmers, with little or no land, unskilled manual labourers, while in urban areas, the unprotected workers of the informal sector of the national economy, fall into this group by the very nature of their occupation and income.

Thus Caste in many such cases appears to have little or no relevance to the status of such persons to-day, excepting in relation to its relevance to economic privileges, which has to be accepted therefore as a motivating factor for contemporary changes in Indian Society.

RE-PRINT

THE WATERS OF DESTINY

By

SITA DEVI

It was nearly afternoon, when they reached Bhatgram. The sky had cleared up a bit by that time. Here too, the riverside was deserted. But a boy, belonging to the caste of fishermen, approached on seeing boat. Pratulchandra got down and asked, "Can you get a palanquin for me, my boy?"

"There is no palanquin hereabouts," said the boy. "But if you want a bullock-cart, I can fetch Chhidam's. Where do you want to go?"

Pratul told him his destination. The boy grinned, and ran off to fetch the cart. Subarna got down from the boat, and stood on the slippery path with her veil pulled down over her eyes. Her father, with the help of the boatman, brought out all her luggage. "Please wait here an hour," he told the man, "I shall return by that time."

The cart arrived. Subarna got into it, and her father walked on by its side, as before.

V

It was a cloudy day. So the village street was mostly deserted. Pratulchandra met only two or three people, as he walked on. Everyone looked at the cart with eyes full of curiosity. Nobody in the village knew

Pratulchandra, and Subarna was sitting inside the cart, all huddled up, with head bent down, so that it was not easy to distinguish her features. So everybody went on conjecturing about them, after seeing them pass by.

The cart came to a stop before a house. Pratulchandra looked at it carefully. It did appear to be the home of a fairly well-to-do family, according to village standards. The outer room was brick-built, the rest having mud walls with thatches of straw. The straw had been recently renewed. The front door was of strong thick panels. It was closed from inside.

Subarna got down from the cart with trembling steps and stood by her father. Pratul looked at her, the child's face had turned white with fear. He stroked her on the back soothingly and said, "Why are you so frightened? I am here with you, does not even that give you any confidence?"

Subarna gulped back the tears that were threatening to come out in a stream. The memory of her past sufferings were yet too fresh to be forgotten. Nobody had ever tried to protect her. So, though she heard her father's comforting words, she gained very little assurance from them.

Pratulchandra knocked at the door. Subarna seemed to feel the blow on her own heart. She felt faint, with fear and excitement.

The door opened with a jerk. A young woman, dressed as a widow, looked out from behind the half open door, with an enquiring glance. First she gazed at Pratul, who was standing in front. Next her glance passed on to Subarna, who was standing behind her father, veiled to her eyes. A crooked smile appeared on the woman's lips and she turned away her face, shouting to someone within the house, "Please strike up the band, the princess has returned from her travels."

Next moment she shut the door on their face, with a bang.

"Do you see, father?" asked Subarna, in a voice choked with tears. Pratulchandra's face had turned red with anger. But he controlled himself somehow and said, "Very well. But don't get too frightened. I shall see the matter through. He pushed the door open again, which had not been bolted. The woman had disappeared. He dragged in Subarna by the arm and pushed her towards the inner courtyard, saying, "Go in, you have the right to enter. You have paid dearly enough for it. They cannot cut through such ties, merely by shutting the door in your face."

Subarna advanced trembling. Pratul looked up and met the eyes of a young man who was standing by the outer room. His eyes were full of hostile curiosity. As Pratul looked at him, the young man lowered his

eyes. This must be his son-in-law, thought Pratulchandra. He forced a smile to his lips and said, "Open the door please. Am I to stand on the road?"

The young man looked a bit embarrassed and ran to open the door. Pratul pointed to the luggage inside the cart and asked, "Where are these to be taken to?"

"How shall I know?" said the young man.

"Are not you Shribilas?" asked Pratul.

The young man nodded in assent. "I am Subarna's father," said Pratulchandra, "and I have brought her back, as you see. Who is to tell me what I must do with these things?"

Shribilas looked at him foolishly. He did not give any answer. He bowed down to his father-in-law sheepishly and muttered, "Sit down please."

A pair of wooden bedsteads could be seen in a corner of the room, covered with a white sheet. A few bolsters were scattered on it here and there. In another corner stood a small table and a chair. This was the room in which Shribilas studied. Pratul dragged the chair forward and sat down. He looked at his son-in-law and asked, "In which year are you now?"

Shribilas looked rather annoyed and muttered, "I am in the second year of my college."

Pratulchandra was about to ask him something again, but a sudden shriek of

fear from Subarna interrupted him. He got up hastily from his chair and came out of the room. At the same moment. Subarna ran out into the yard, pursued by a woman who had a broom in her hand.

Pratul cleared the few steps from the verandah to the yard at one spring, and caught hold of the broom, which the woman had raised again to strike Subarna. "What is this? What is this that you are doing?" he cried furiously.

The woman made a face, and shrieked at him. "How did she dare to show her face at my door? Get out of my house, at once, else I will cut her in two with my fish chopper."

Pratul pulled away the broom from her hand and threw it away. He pushed Subarna behind him, thus covering her with his own body. Then he spoke to the woman again, "What are you saying? Was it such a crime to go to see her dying mother?"

Shribilas's mother, for the woman was none else, shrieked again like a lunatic, "Oh dear, dear! Like father, like daughter. So you have come to explain away her conduct and to show me what is right and wrong? Where have you been so long? I never saw any father of hers up to this time. A bride from a gentleman's family runs away at night, and you have that face to tell me that it was no offence? In which land have you been living?"

"That is immaterial," said Subarna's father. "I want to know whether you are going to take her back."

Subarna's mother-in-law waved her

hands in his face, saying, "No, I won't. Get out of my house with your daughter. How dare you threaten me?"

Shribilas, too, had come out of the outer room, and had been standing on the verandah. Pratulchandra turned to him this time and asked in a tone of suppressed rage. "Is that your opinion, too?"

Shribilas looked at his mother. He was about to say something, but thought better of it, and remained silent. Subarna had collapsed on the ground and she was weeping. Shribilas looked at her, too, and frowned. "Have you got nothing to say?" asked Pratul again. "After all, it was you who married her."

"I have nothing to add to what my mother has said," said Shribilas. "Take away your daughter."

"All right," said Pratulchandra. "It will be a pleasure. If I had to leave her with you, I would have regarded it as a calamity. But understand that this going away is final."

He pulled Subarna up from the ground. The iron bracelet (the emblem of wifehood in Bengal) on her wrist scratched his hand. He looked at it for a moment. Then he pulled it out with a jerk and threw it at Shribilas. "I accept the fact that my daughter has no husband," he said; "a woman can never be married to a clod of earth."

Shribilas's sister shrieked wildly in rage as discarding the iron bracelet by Subarna symbolized the death of Shribilas. Pratulchandra passed out with his daughter. The cartman outside was nodding drowsily on

his seat. Pratul gave him a push and said, "Get up. We must go back again."

Subarna got in, Pratulchandra followed her. The cart started with a jolt.

They reached the riverside in few minutes. The boatman was amazed to see Subarna back again, but he did not have the courage to ask any questions. The frowning face of Pratul silenced him. The luggage was removed from the cart to the boat and the driver was paid off.

Subarna sat in the boat all huddled up and weeping. Only God knew what a storm raged in her heart. She felt with her immature mind that the greatest calamity in a woman's life had overtaken her. She had heard from her childhood and seen it too, that a gentlewoman could have no other home than her husband's home. She had lost this shelter forever today. Where was she to go now, how was she to pass her days? She looked into the future and could see nothing but darkness. Her eyes filled against her will, and the terrible pain in her heart found relief in tears. A woman can only weep and blame fate.

Pratulchandra approached her and tried to comfort her. "Why are you crying, my little mother?" he asked. "Be glad rather that you are rid of those heartless butchers for ever."

"But what will happen to me, father?" asked Subarna.

"Why, everything can happen now," said her father with a smile. "If they had taken you back, that would have meant the end of all happenings for you. I shall try

to give you that sort of education which I had hoped to give before your foolish marriage. We shall have to begin rather late, but that cannot be helped now. You must forget all these things, and try with all your power to build up your own future. You must not object to anything and must not fear anything neither must you grieve about anything."

Subarna probably did not understand him fully. But this much she felt that her father was there and he was trying to comfort her. As long as he was alive, she would have a shelter. She wiped her tears and became calm. No tie of affection bound her to the family which she was leaving for ever. She was afraid only of social calumny, of being helpless and shelterless.

When they reached Jamral, the darkness of a evening had closed in round the village like a pall. Pratulchandra looked ahead in the darkness. "Can you get any sort of a light?" he asked the boatman. "It is impossible to walk in the dark."

The man had a broken hurricane lantern with him. It gave out more smoke than light. But as there was no other light available, this had to suffice. The man lighted it and they stepped ashore. It was too late now to hope for a conveyance. They called and shouted and at last got two men to carry their luggage. Pratul took his daughter by the hand and advanced carefully. The village lane was entirely deserted. Pratul felt glad of this. He was in no mood to talk to people, or to offer them explanations about Subarna's return.

(To be continued)

BODHISATTVA SPIRIT IN ALL SCHOOLS.

By

Dr. Buddhadasa P. Kirthisinghe

In Buddhism, faith in the Three Treasures, which are the Buddha, the Dharma and the Sangha are essential and are held in great veneration. All Schools and Sects accept Sakyamuni Buddha as the earthly Teacher, although some may believe and also worship other Buddhas. All Schools accept the Four Noble Truths and the eight-fold Path to achieve Nirvanic bliss. Dependent Origination (paticca samuppada) is accepted by all Buddhists. All Buddhists are agnostics and reject the idea that the world was created by a god. Buddhists of all Schools and Sects accept four universal laws :

1. All things are impermanent.
2. Nothing has an ego, and thus constitutes sunyata (emptiness) (anatta).
3. Nirvana is the sumnum bonum of Buddhism.
4. All existence is suffering (dukkha) (Anicca).

At about the 2nd century after Christ, Nagarjuna developed the so-called Mahayana philosophy based on Sunyata. He did not challenge the teachings of the Master, but he developed a deep philosophy, based on

Sunyata, that everything was void, and he called this text Madhymika-karika. It was in the 4th century A.D. that Asanga and Vasubandhu, who wrote enormous amounts of literature, took a definite stand and called all Schools other than Mahayana "Hinayana".

It is a fact of history that Theravada, which was called Sthaviravada, was sent directly from India to Sri Lanka in the 3rd century B.C. by Emperor Asoka through his missionaries, led by his own son, Bhikkhu Mahinda, and daughter, Bhikkhuni Sangamita. From Sri Lanka, it was carried by missionaries to Burma, Thailand, Cambodia, and Indonesia, and vice-versa. Thus, the upheavals that took place in India from the 2nd century A.C. did not affect the Theravada Buddhism; but the cruel label made by Asanga and Vasubandhu of "hinayana" on all early schools remains.

Dr. Warder states clearly : "Of the Schools which preserved the philosophy of the Buddha—the Sthaviravada (Theravada), Bahusrutiya and Sautrantika, among those known to us, appear the most faithful to his ideas. The latter two early Schools are now extinct. Where these three agree, as they usually do, we can say that we have authentic Buddhist tradition. Everything else is

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part of the history of philosophy and religion, interesting in its own right, often derivable from, with more or less distortion of some aspects of his teaching".

This statement by Dr. Warder is important as some modern pundits call Theravada by a derogatory word "Hinayana" while they call themselves by the dignified name "Mahayanists". Neither the Theravadins nor the Mahayanists can fly to Nirvana, but each of them is required to devote themselves to the practices of Dharma (Dhamma) patiently, methodically and more importantly, modestly. Names are mere labels. There is no "Arahat Ideal" in Theravada Buddhism; it is an honorary title bestowed on Saints. The Word Arahat is used to honour even the Buddha. Some early Western scholars who were not very well-learned in Pali and Sanskrit invented the Arahat Ideal for the Theravadins.

There are three types of Buddha, or you may, through the extended sense, call them Bodhisattvas, viz. the Samma-sambuddha (the All-Enlightened One), being able to found a new religious doctrine, or Brahmacariya in the midst of other competing religious faiths; the Paccakabuddha (or Private Buddha unable to found a new religion or teach others on a grand scale); and the Anubuddha (the All-Enlightened Buddha's Noble Disciples). All these appear to be the same in Mahayana. Thus, it is not correct that the Bodhisattva ideal should be monopolized by any School or be regarded as symbolizing that particular School. That the Mahayanists herald the Bodhisattva ideal and the Theravadins practise it silently in their daily life to the degree that is possible

to them are therefore based on different emphases. Neither has any right to extol oneself and devalue the other, for that would do harm spiritually on the doer himself rather than on the one on the receiving end. Here the term "spiritually" is stressed, as opposed to the more obvious aspect of gains and fame and other fanfares.

Historically, it must be admitted as being inevitable that, as Buddhism entered foreign lands, it had absorbed, as well as had been absorbed by, the indigenous practices and traditions of those lands. This has been common from those days to this, the difference being in degree, but not in kind. But basic Buddhism has been maintained and preserved in all these lands, and thus each country formed its own brand of Buddhism; Chinese and Japanese. Of all these, C'han in China, and Zen in Japan, helped their respective cultures to blossom into their zenith.

Dr. Kogen Mizuno states, "That Mahayana Buddhism of the late period laid excessive emphasis on scholastic questions that had little or no meaning in terms of practical faith can only be viewed as a sign of deterioration. An effort to capture the earlier vitality and appeal of Mahayana Buddhism can be seen in the appearance of Tantric Buddhism, which took place in the seventh and eighth centuries. The proponents of Tantrism, while preserving the philosophical system of earlier Mahayana, attempted to express philosophical truth symbolically and render its religious implications simple enough for anyone to understand. Difficult doctrines were represented by a variety of mandalas: believers were

taught that they could achieve Buddhahood by performing mystic rites—repeating the “true words” (mantra) of the Buddhas and Bodhisattvas, contemplating the sacred letters that were supposed to characterize these high beings, and making sacred gestures (mudras).

Tantric Buddhism flourished in East Central India, under the auspices of the Pala Dynasty. It tended, however, to become hopelessly confused with, if not actually incorporated into popular Hinduism, which was the source of Tantric elements to begin with. The spirit of the Buddha gradually disappeared from Indian Buddhism. Gradually this kind of Buddhism became assimilated into a new form of Hinduism from the 7th century, and thereafter the great Indian civilization, which Buddhism bestowed from the 3rd century, B C receded and decadence set in. Later Muslim invasions made things worse, and when the British came in the 17th century, India was almost totally in a decadent state.

It is this form of Pala Dynasty Buddhism that entered Tibet from the 8th century on, and it absorbed its primitive Bon religion to form the present Vajrayana (Tibetan) Buddhism. The Tibetans place their Buddhism at the top; other forms of Mahayana in the middle; and all early Schools at the bottom. This is a state of immaturity of man who suffers from nationalism throughout the world. To the glory of Tibet, it has preserved basic Buddhism as well as it could and developed a unique culture in isolation in the Himalayas.

All kinds of enlightenment require self-

training as a Bodhisattva; Sarvaka-Bodhisattva to become an Anu-Buddha; Pacceka-Bodhisattva to become a private Buddha; and Sammasam-Bodhisattva to become a fully enlightened Buddha. The Sakyamuni Buddha had mentioned a number of Buddhas that preceded him and the one to come in the future—Maitreya—as Maitreya Buddha. This is accepted in toto by the Theravadins while the Mahayanists have made up a vast pantheon of Bodhisattvas, making them almost appear as little gods, e.g. Avakas-varabodhi-Sattva is held in special high esteem by the Chinese and Tibetan Buddhists, while to the Theravadins he is one of the many Bodhisattvas. To both Mahayanists and Theravadins, Maitreya Bodhisattva is of great significance as he is expected to appear in the world as the next Buddha.

It is a Buddhist belief that a person has to take a Bodhisattva Vow before a Buddha; only then can he become a Sammasam-Bodhisattva. A Bodhisattva, though highly advanced and capable of attaining Nibbana easily, is not a Lokuttara-Sattva until just before becoming a Buddha, but his is Lokuja, being engaged in the perfections of his Paramitas.

The Sammasam-Bodhisattva Vow is composed of 10 Paramitas (*dasa paramavo*). The Bodhisattva, at the time he takes these vows, is quite an advanced being, capable of shortly winning Nibbana. However, he sacrifices, or rather postpones, that high attainment in favour of preaching the Dhamma to the world after becoming a Buddha. A Sammasam-Bodhisattva spends kalpas—millions and millions of years, practising the Paramitas, while Pacceka-Bodhisattva

ttvas will spend much less time, and Sarvaka-Bodhisattvas even less time. In the Mahayana, the Vow takes an explicit form in this way "after attaining the light of Wisdom (Buddhahood) may I remove the darkness of ignorance; after crossing over to the Other Shore, may I take the entire lot of beings to that haven; after getting enlightened may I enlighten all beings; after conquering "dukkha", may I remove the sufferings of all, etc". In the Theravada, the Vow spells enlightenment to help as many beings as are ready for it, and to prepare others for it.

From the above, one could deduce the change in thinking of the Mahayanists from the 2nd century A.C. It sounds more theistic; probably the Buddhist thinkers of that period felt the impact of Greek thought prevailing in North-western India, and the influence of Hinduism cannot be ruled out. To change, under such circumstances, and to claim they—the Maha brothers—are superior is an unjustifiable and unwarranted affront to the original teachings of the Buddha, made in the 6th century B.C.

True, these changes were inevitable. In Tibet, as in Mongolia, Korea, etc., as stated previously, Buddhism restructured itself to form new Schools and Sects to suit the national genius of each country where it was accepted. They all have basic Buddhism incorporated into them, and thus there are no "superior and inferior" Schools or Sects, except in the minds of bigots. All world Buddhists have to recognize these facts and learn to respect each other as Kayanists.

Further, Professor Warder states, in the conclusion, that Buddhism was swept out of India a few centuries ago because it had no immediate answer to the violence of Islam. "Death triumphed over freedom." When this writer travelled to the Buddhist holy places in North India, it became apparent why Buddhism disappeared almost completely in India. The Bhikkhus and the lay-Buddhists, being essentially not aggressive nor war-mongers, could not function without protection on the part of Buddhist Emperors and Kings, and the support of the lay-members was vital for the proper function of Buddhist institutions. When the Islamic invasions swept away the Buddhist Kingdoms and killed the monks, Buddhism disappeared almost completely, in the 17th century A.C.

It was in the 19th century that some Buddhist leaders reappeared in India; the Ven. Dharmapala, Dr. Ambedkar; the Burmese King and the great Bengali intellectuals rallied round Dharmapala at Calcutta in 1905 when he appealed to them for the cause of Dhamma. Now Buddhism has re-established itself in the land of its birth. The New Indian Government has inscribed the Buddhist wheel of Life into its flag; Asoka Four Lions as its state emblem, and Pancha Sila—Five Principles—on her foreign policies. Thus Buddhism has been rekindled in New India, with the great hope of building a new Asoka era.

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RE-PRINT

QUESTION

By

Rabindranath Tagore

I

The father comes back from the burning ground.

The seven-year-old child, bare-bodied, with golden amulet round his neck,
Stands alone by a window over looking the lane.

What he is thinking he himself does not know.

The morning sun has just gleamed on the top branch of the *neem* tree in the house in front;

The vendor of green mangoes has done his hawking in the lane and gone back.

The father comes and takes the boy in his arms. "Where's mammy?" asks the child.

The father, raising his head, says; "In Heaven."

II

That night the father, faint with grief, moans now and again in sleep.

The lantern burns dimly by the door, on the wall sleep a couple of lizards.

The open terrace is nigh; the child comes and stands there, none knows when.

The houses around, their lights all out, stand and doze like sentinels of a giant's castle.

The bare-bodied child keeps looking up skywards.

His mind, which has lost its bearings, asks, nobody knows whom,

"Where's the way to Heaven?"

No response in the skies;

Only the tears of the dumb dark glisten in the stars.

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Hrisikesh Bhattacharya, M.A.

ECHOES OF LIFE : POETRY OF SITAKANT MAHAPATRA

By

Niranjan Mohanty

Sitakant Mahapatra is one of the significant poets who have given a definite shape to contemporary Oriya poetry, introduced new rhythms and brought new momentum to it. With more than eight volumes¹ of poetry to his credit, Mahapatra has proved himself prolific, gifted with rare creative talent. His poetry has been translated into almost all the major Indian and European languages.² His third volume of verse *Sāṅdar Akash* (The sky of words, 1971) won for him the Central Sahitya Akademi Award in 1974. "In English translation there have been five anthologies of the poet."³ His *Selected Poems* in English rendering was published in 1986. Poems in this volume were chosen and translated by Jayanta Mahapatra and Bikram K Das.

This paper attempts to study Mahapatra's poetry in the light of its adherence to the rhythms and songs of life whose echoes are immaculately heard, perpetually recreated within the fabric of his poetry,

Mahapatra is a conscientious poet of life. Life in all its variety, intensity, exuberance and richness occupies the poetry of Mahapatra. Sometimes for him life is a mystery,—an impenetrable mystery—sometimes it is an open book that registers human

agonies oozing out from the languid moments of separation, disease, decay and death, human joys, stemming from fulfilment of desires and aspirations. Mahapatra tries to see life in its purest form and celebrates its immensities of innocence. In order to find out the secret magical charm and purity of life, he tries to unveil the relationship between the individual and tradition which is richly impregnated with myth and folklore. When Mahapatra handles the theme of rustic life and the subtle sober musings associated with it, he is superb, he is at his best. He often seems to show us the point of return from the industrial scientific civilization to the world of rustic beauty, sparkling with innocence and truth, to the world of myths and myth-makers "where every single object is immaculate with eternity" (1).

In poems like "Your village," "Our village," "Grandmother," "Cockfight," "The Ruined Temple," "A Morning in the Rains," "Island in the River," "Peasant," "The Village Burning Ground," Mahapatra successfully makes portrayals of the beauty in rural India. Nature, in her manifold variety, attracts Mahapatra. For him Nature is symbolic of pristine beauty and unspeckled innocence and inviolable truth.

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Description of the late afternoon village is unique :

The blood-smeared horizon
the string of hills around your village
like girls playing a game of leap-frog. (20)

For the poet, the hills are animated with a life spirit. The village assumes a peculiar personality. First physical, mortal, and towards the concluding part of the poem, metaphysical, immortal :

The sun hastily climbs down
the steps of your smooth cheeks,
the pincers of two hills
drop the glowing chunk of fire
into the calm despair of the wind. (20)
and

Your fatigued village still lies asleep
its head in the hollow between the hills
the infant Krishna
between the enormous breasts of Putana.

The poem celebrates neatly the unalloyed ritualistic pattern of the village with all its richness, variety, virility and innocence :

In your village
elephants dance on decorated walls of clay,
flowers and behives on growing sal trunks
the youthful tribal in quest of honey
slides down like a wave,
down into the blue darkness
towards wet stars, and crushed torn petals. (20)

The village is symbolic of divinity and ultimate redemption in the concluding lines of the poem where the poet identifies it with Lord Krishna, the invincible redeemer. The village in "Our village" is portrayed as the recorder of history and time. It lives through

the ages to the modern with its pristine mythic glory :

Therein,
summer, rains, autumn and winter,
the ages of Satya, Treta, Kali and Dwapar;
empires, kings, viziers and courtiers
shall come and go ;
the simple, nice, green and chillies
that never wait for any one. (28)

Mahapatra's subtle handling of irony and of the ritualistic pattern of merriment of the village—folks makes "Cock-Fight" a significant poem. Cock-fight is a very common sight in Indian villages. Villagers crowd to witness the cock-fight, joy and surprise in every face. One group of villagers support one cock and another group supports the other. The poet presents the joy exactly as seen in the faces of the villagers. :

they trumpet
× ×
The village trembles
in mad bursts
of shouts and battle-cries. (38)

The poet is an intelligent user of myths in the corpus of his poetry. The ordinary and common sight of cock-fight is elevated to the mythic height of the battle of Kurukshetra between Pandavas and Kauravas. The poet's intention of incorporating the myth is two fold. First, to give an uncommon elevation to the common sight; second, to harp on the myth-consciousness of the common village folk. But the end of the poem is tragical when with the sun-set the village is "splattered with blood." The poet uses epiphany to show the gap between the great Kurukshetra and this mean cock-

fight. The poet concludes the poem ironically and appropriately :

A moment,
and it is over,
evening's red after-glow
fades in the sky
blood runs
and a day ends.
The village returns,
carrying a lump of startled flesh
in silence. (39)

Mahapatra looks at the new and present experiences through myths and folklore in order to show the gap between them—the gap in terms of value system and intensity of the situation. He uses similar technique in 'Ehubaneswar 1972' wherein he equates the condition of stones in summer with that of mythical Ahalya who was redeemed by the touch of Ramchandra's feet from the pangs of her curse as a stone.

In vain I listen :
trying to hear the voices,
of your black-robed moss-bearded stones.
The harsh summer of their bewitching gaze
has quite burnt me,
their Ahalya pain that has now lost its voice
winds over my limbs. (26)

In 'Peasant' Mahapatra's keen observation about the plight of farmers in the village is exact and exacting. His poems are like paintings. He has the mastery of choosing the right colours at the right places to paint the right kind of situations on the canvas of a poem.

"And when you return home from the field
in the rain-tired evening

the soaked rice would be delightfully sour
the fried greens still warm and tasty
the mrudanga beat would resound
in the village." (51)

Towards the concluding part of the poem, the poet, while depicting neatly, frankly the deteriorating poverty-stricken condition of the farmer, expresses his sympathy for him :

"Through gaping holes in the roof
the midnight moon would scan your face
and you would be ever installed
on the throne of misery
even after the sun, the moon
the stars and the planets are no more." (52)

In 'Village Burning Ground' Mahapatra dexterously depicts the physicality of the burning ground to the extent of prescribing it a personality of its own, Juxtaposition of visual and the abstract imagery shrouds the poem with a mystical quality :

A little ahead
paddy fields as far as
eyes can reach,
at times two or three vultures
circling as messengers of death,
above them the soft floating kites
and still beyond
clouds massed on clouds
and the blue dome of the sky. (55)

Repetition of the lines with which the poem began is evocative of the frightening and detached image of death. In 'The Ruined Temple' the poet not only presents the decayed lot of the shrine but registers the uncertain mystical verve of rusticity :

The unending afternoon comes to an end.
Somewhere the bullock-cart's creaking
slowly fades. (42)

The metaphor of the beggar woman at the close of the poem is appropriate in the sense that it reflects on the religious nature of Indians and the astounding poverty associated both with the temple and the leprous beggar woman :

The long day ends, waiting.
Before leaving with a weary yawn
the leprous beggar woman
still wishes for the arrival
of some anguished devotee
at the temple door. (43)

In 'East' the poet captures the rhythm of rustic life through the sharp, precise image of a village girl burning the evening lamp to the deity out of sheer devotion :

Wet from the river
The unmarried girl
Lights the evening lamp to the deity
Resisting the wind's disarray.
Her soft features glowing
Like the evening sky. (11)

Mahapatra insists on the perpetual charm and beauty of the earth, despite ravages of time, and decay and death. The process of change invigorates the charms of the earth. Its beauty is indefatigable, permanent. And this permanent beauty of the earth keeps men and women earth-bound, hopeful, energized to pay their undiluted obeisance to the mother-earth—the symbol of creation. In 'Unnamed' Mahapatra reiterates the idea of earth's secret plenitude, despite the fleeting nature of time :

The eastern sky at dawn
was splattered in blood
from the tiger's paws;
the sun only a large hole in the sky

and time's screen all torn, tattered;
and yet, as on everyday,
the earth preened
in all its charms, colours. (53)

The earth's colours and charms, its seasons
and birds weave dreams for the human beings,
and make living a sustained symphony
of joy. Here every single object is immaculate like eternity. It is only here :

The sparrow's joyful masonry
fills the void with the ceremony of
creation. (14)

It is here only one experiences in a bus ride :

The dahlia's blazing-yellow petals drop
the sun sets in the bus rear view glass
the zone of glass aflame like Manisha's
cheeks,
The shadow of the scarlet rose on the
silver's face, (25)

In 'Grandmother' Mahapatra makes an apt depiction of the atmosphere in the village, the day his granny expired :

Night, the crickets, fireflies in the bamboos
And in the sky a few jewelled planets
had returned to their ways, embittered
shadows danced on the dung-washed
wall. (33)

Not only the pristine innocence and ceremonial beauty of the rustic life attracts the sensitive poet. His sympathies stem out at the sight of poverty, hunger slowly eating away the edifice of beauty. Here

Sorrow stretches itself along the banyan's
aerial roots;
love moans in the wild grasses on the
island in the river,
like a princess, her hair dishevelled,
sitting disconsolate in her sordid room

plaint against it is meaningless. The father's simple advice sparkles with universality :

Tomorrow, when it
Has eaten your father up,
You must face the tiger—
The cruel black tiger—
And fight with every breath
To keep others safe until
It is your turn
To be eaten.

For this is our fate—
It's no use complaining. (4—5)

In the third section, the poet advises his son to strengthen his ties with nature and her elemental bounties. It's only through this invisible bondage and rapport, he can save himself from the fierce sadness of loneliness. Living becomes meaningless without a blessed harmony with nature. The poet, therefore, rightly advises his son to set up friendship with nature when he is "beseiged by sadness" :

Talk to the sickly, half-withered marigold
console :
Make friends with the dying jasmine,
Wave to the naughty sparrow
Busy like you, all morning
Playing in the dust. (5)

The father advises his son to endear the elements of nature, because the bondage is age-old through many births. They shall whisper into the ears of his son; and each whisper would render open a story more significant than the Mahabharat. The poet, like Wordsworth, believes in the simple mysteries of this bondage which inheres sparks of the divine :

And if you listen carefully,
Heaven will appear in a moment;
The darkness will brighten
The empty blue skies of autumn
Will burn with shapes and colours
Ring with the echoes of life. (5)

In the fifth section, the father advises his son not to beg, not to stretch his palms beseechingly, but to demand "the mango blossom and the moon"—the former symbolising life-spirit and fragrance, the latter beauty quietude and permanence. The lines become touchy when he writes about his own fall :
(Father's, general's)

And some day,
when your general falls in the fifth,
Don't surrender
Nor ask for peace
Keep your eyes dry,
Your flag high—
And fight,
For that is our fate." (6)

In the fifth section the father intends his son to be guided by sorrow for it is divine; it is the instrument which refines and ennobles human nature. The poet personifies sorrow and perceives her as the perfect goddess :

Everywhere
In the mazes of your blood & flesh
The divine imprint
Of those tiny feet
Let no one see her,
Hear her
For where she is,
The royal treasures of sorrow
always overflow. (7)

And the days will pass by
as I go on smiling, making others smile
as the hair gradually turns grey;
unknown to them the dark experience
hidden beneath the heart's desolate
shall accompany me to the place
burning ground, (32)

In "Grandmother" the poet presents his own experience of attending the funeral rites of his granny. But unfortunately, by the time he reached his home, all was over. He was haunted by the memories of his granny—an exact replica of orthodox Hindu woman. She made no journey except once when she came to her father-in-law's house after marriage: The poet's recollection arouses pity :

long ago swathed in turmeric a new bride
had made the bullock-cart ride
from her father's house to our village
here. (33)

And after her death, she had her second journey without her knowledge :

Her second and largest journey was
about to begin
on our shoulders to the burning ground
in the river isle. (33)

The poet for the first time saw his father crying against the wall. He too realized that tears are meant to be shed, meant to be dropped. He wept all alone. In "The Other" Mahapatra artfully manages to present the ritualistic patterns of Hindu life at the moment of death. What he does is to simplify the horrors of death and substitute it with sanctifying rituals, which in a subtle way depicts the pity of the situation.

for one taking final leave :

Now is the time of farewell :
the eldest daughter-in-law
reads from the eleventh Book of the
Bhagavata,
on the table the *nirmalya*, holy basil,
Ganges water, medicines, fruits. 4

In "A Death in the Hospital" the poet appropriates the experience of being vulnerable to death and mortality :

The landscape of grief
the syringe, the stool, the red blankets,
a magazine falling off a tired hand,
hushed words, Timer's whispers,
these demand humility." 5

And the poem concludes with the inevitability of death :

But my black secret
walks in ghostlike
through the swinging door. 6

The 'Song of Jara' is a queer blend of myth, devotion, mysticism and Indian philosophy. Jara who was instrumental to Krishna's death is perhaps the greatest devotee of Krishna. Jara's line of argument and tone can be compared with that of the 16th century devotional poets of Orissa. Thus Mahapatra makes a perfect harmony of literary tradition of Orissa and the purely devotional tradition. Jara was guilt-ridden, sorry, when he learned that his arrow caused the Lord's demise. He cursed himself and believed that he would not stop cursing himself down the ages. Jara was aware that the Lord would undertake many incarnations. He became apprehensive of his sense of guilt for which he would never be forgotten: nor would he be forgiven. He

explains his pitiable plight :

May be some day you shall return
in a new guise to the heart of this pallid
earth,
will you then remember the story of
accursed Jara ? (36)

Jara knows his own limitations; he is aware of Krishna's miracles and mysteries. When he abuses Krishna as deceitful, his tone is exactly like the tone of voice of the devotional poets :

O, deceitful, cruel one, O eternally
handsome,
I donot wish to see your universal form,
wherein burns every planet and star,
moon, nebula, sun and fire. (36-37)

Jara intends to be the redeemer of Krishna's mortality, his deceitfulness. He believed that immortals, even when they assume human form, are to face death, the threshold of immortality. His prayer is significant because, it reflects his intense relationship with Krishna, it unveils the mystery of incarnation :

That through every age my arrows
deliver you
from your body, and from your deceit.
Through the ages I weep, in piteous sobs
rags clutched to my heart, tender the soft
violet-hued pearls of both your feet. (37)

Death of Krishna tries to capture the grief-
-en heart of Jara whose arrow had caused
death to Krishna :

In Jara's heart darkness swelled
as the sun went out and his tears flowed
as river. (41)

Thus it is evident that Mahapatra's sense of

history and place, his knowledge of Hindu philosophy and faith in it—and above all his passion for life make his poetry lively, fresh and arresting. Mahapatra never isolates myth and sees it separately. On the other hand, he values it as significant as life itself because it is myth that ordains a definite rhythm, a pattern, a vision to life. Myth, he believes, makes us understand life better. 'Woman with Sitar' and 'Old man in Summer' and 'Painter' portray characters with precision and chiselled image-patterns teeming with clarity. 'Woman with Sitar' reminds me of Wallace Stevens' 'Man with the Blue Guitar.' In both these poems the respective poets have successfully delineated the creative urge involved in the creative process. The 'Woman with the Sitar' is compared with the devotional poets : 'the Sky of Autumn/draped in white light' (47), suggesting thereby vastness and purity of the artist. The concluding lines of the poem further intensify the purity of the artist and the sort of joy she engenders through her creative process of music :

The sky trembles
in darkening *meghamalhar*
as you pluck the orphaned strings
and the overture swims enchanted
in your sunless river. (47)

Similarly Mahapatra presents the transcendental quality of the painter as he writes :

From pores of his skin
multiple suns swim away
cancelling the sky.

× ×

Colour is only arithmetic
shattering clear air
mindlessly. (48)

In 'Woman with Sitar' and 'The Painter' the poet's portrayal was objective and detached. The poet did not involve his personal emotion in these portraits. But 'Old man in Summer' is the product of the poet's own involvement in the process of ageing. The poem, as though, is in the form of a dramatic monologue—old man explaining away the entourage of experiencing the reality. The poet poignantly captures the jejune feelings of an old man in a city's summer :

My brittle despair despair discovers
decapacitated heads, crying blood;
the city suspended, languid as milk,
between the blue sting of the hill
and the flimsy moisture of the stars;
between repose and elegance
its black stars consummate
my wild night's battle;
in the inflammation of *Krishnachuras*.

The old man in a dry month, of a dry city
is left with no spider of desire to play with.
He only relies on memory, frolicks on the
esturies of dry memory :

All my spiders
dead in its shining ports,
I mould only a dark memory. (49)

'The Poet in Silence' is yet another finished poem where Mahapatra not only shows most objectively the avenues through which the creative process passes, but the objective of the creative writer. The poem is in two parts. The first celebrates the entire creative process in which words acquire meaning in association with other words :

Words whisper to words
extend hands, kiss

caress, embrace. (55)

This togetherness and proximity of words comprehend the rhythmic beauty of life and earth :

In the word
all the colours of earth
all its troubled voices.
In the word all the touch of this earth
all the smell
of endless lives
of causeless sorrows. (57)

Mahapatra, perhaps unknowingly, gave us clues to understand his poetry, experience his poetry as the indefatigable rhythm of life and earth. Every poem of Mahapatra tries to celebrate the colour, the smell, the touch, the voices of earth. In the second section of the poem, the poet harps on the kind of stance a creative writer ought to take and the objective he must wear in his mind. Both in the process of ordering words, and in perceiving reality, the poet's preoccupation with silence is inevitable. Because of this preoccupation, he is able to forge in his articulation a permanent quality which otherwise might become redundant. The poet advocates for the kind of stance he should undertake :

When the flowers wither and fall
when the orphan child
cries in his dream in a long night
dark and many-lives long
when the injured wind wails
below your window
and the tired sparrow gets lost in the sky
once again, dear poet,
be silent. (58)

Conclusion

When one looks into the poetry of Sitakant Mahapatra, one is likely to wonder at the variety of themes he chooses to write on. The variety is enriched by intensity and authenticity of experience. But what is unifying in these variegated modes of experiencing reality, is the vision of the poet that is earth-bound and rare. A profoundly humane stance binds these poems so as to give them the feel of life, the feel of rain drops falling on the petals of life. The poet, at once, can be saddened by the humiliating degeneration of the image of Gandhi in contemporary society, and can be delighted at the flowering of time when the drenched

trees/in the distance lit by rain" wave to him his "unknown prayers." ⁸ His humanized stance permits him to beg apology and perpetuate the flow of life. In "The Other" the self-reflexivity is not only evident but becomes a purgatorial force to relive life's enormous experience :

"Let it go; but dear one, now at this
time of leave-taking
your poor wretched friend is before
you, by your bedside
as you cross the line and snap the ties
with bowed head I admit my mistakes
and pray
by your own goodness forget and
forgive all my follies. ⁹

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AN EVALUATION OF THE WORKING OF THE U. P. STATE ROAD TRANSPORT CORPORATION

By

D. K. Kulshrestha, D. Litt.,

Having appeared in 1898 for the first time in India, motor vehicles gained increased importance day after day. Consequently, the number of motor vehicles in the country went on increasing unabated as the motor bus transport is equally important for economic, social and political development of the country. It does not only help the economy of the country by making the labour mobile but also works for the cause of education and culture in the society. Besides, bus transport is also helpful in making our human life more safe and secure.

In the country, only the individual private operators started to provide bus services at the initial stage, but during the year of independence, nationalisation of bus services started and the public sector came into existence. With the development of the cooperative movement in the country, Road Transport Cooperative Societies were also formed to run bus services in the State. Since nationalisation of bus services in the State, they were being run on department basis under the name of the U P Government Roadways, which was converted into the U.P. State Road Transport Corporation (UPSRTC) on June 1, 1972. After the set up of the UPSRTC, there has been a continuous increase in its bus fleet, routes under

operation, kilometrage covered, number of passengers carried and the capital investment.

In the hands of the UPSRTC, the pace of development of nationalised bus services in the State has not only been hastened, but has also been in line with the passengers' demand. As a result of time bound development, the UPSRTC has been in a position to touch the commanding heights in the field of bus operation as its fleet has increased from 4582 to 7137; the number of routes from 1111 to 2105; average distance per route from 130 to 167 KMs; kilometrage covered per year from 23.15 crores to 47.47 crores KMs; and passengers carried per year from 23.23 crores to 42.75 crores within a period of 14 years from 1972-73 to 1986-87. The UPSRTC is also running special services, night services and also city bus services at important towns and district headquarters. In U.P. the private bus operators are still running and giving a tough competition to the UPSRTC. Therefore, it has been suggested that the road transport services in the State as a whole should be nationalised.

The Administrative Set Up :

The administrative set up of the

UPSRTC has been divided into four parts, e. g. general administration, mechanical side, accounts and audit as well as the zonal administration. A brief discussion of the duties and responsibilities of all the important officers and that of the bus crew reveal that they prefer their duties to make the services of the Corporation efficient, economical and comfortable.

For the purpose of the administrative convenience of the UPSRTC, the whole of the State has been divided into four zones and 18 regions and the regions have been sub-divided into sub-regions and depots. It is observed that there is a rush of officers and the bus staff ratio in the UPSRTC has become very high being about 8.0 persons per bus as against 5.82 and 5.01 in the state bus services in Punjab and Haryana respectively. It is, therefore, suggested that this bus staff ratio should be reduced otherwise the profitability of the Corporation will suffer.

Route Planning and Bus Working :

A route can only be remunerative, if it is acquired after proper planning. While taking over a new route a number of factors alongwith economical and geographical considerations should be thought for, e.g.—bus timings, stops, speed, frequency of services and so on and so forth. Apart from the above, it is also essential to an operator to keep a strict watch on the regularity of traffic, which can be had by traffic census from time to time. Since the condition of roads is closely related with the route planning, the problem of construction of new roads and maintenance of existing

roads is also a part of the subject matter to be considered carefully before acquiring a new route. For the purpose of developing good roads in the State, it is suggested that the road development priorities should be in that order—maintenance of existing roads, conversion of fair weather roads into all weather roads, construction of new roads and in the end qualitative improvement in the existing road surfaces.

For the purpose of efficient working of bus services, preparation of duty schedule and time tables, arrangement for special services, reciprocal arrangement for interstate services and the enforcement of the Motor Vehicles Act-1939 and the U. P. Motor Vehicles Rules 1940 are necessary. Therefore, all these problems alongwith practical suggestions to solve them is an essential part of bus working and the UPSRTC has been in a position to overcome all these problems quite successfully and provide bus services to the passengers with full comfort and efficiency.

Provision of bus stations with all the facilities and amenities is also necessary for efficient bus operation. The UPSRTC has provided well maintained bus stations at almost all the places where buses stop to let passengers get down and board. The big bus stations have been put under the control and supervision of the station superintendents, while the small ones are supervised by the station incharges.

For efficient and punctual bus working, it is also desirable that there should be proper arrangement for the maintenance and service facilities of the buses. For this purpose a Central Workshop has been set up

at Kanpur, which is engaged in high technology in automobile engineering like engine repairing, body building, tyre retreading, etc. Besides, there are regional and depot workshops in every region and depot of the UPSRTC to perform major and minor repairs respectively within their jurisdiction. Though the UPSRTC maintains good workshops and garages, they suffer from frequent stock outs and over stocking. It is, therefore, suggested that the average inventory of spares should be of 1.5 to 9 months supply.

Cost of Operation :

A critical analysis of the operational cost of the UPSRTC has revealed that they come under the five heads, viz. — salaries and allowance i.e. the cost of personnel, cost of materials, depreciations, overheads and interest charges. The analysis reveals that there has been a constant increase in the cost of operation as they have gone up from 94.07 paise per bus per KM in 1969-70 to 193.0 paise in 1977-78, 281.0 paise in 1982-83, 306 paise in 1984-85 and 317.0 paise in 1985-86. This is because of the ever increasing trends in the price of all sorts of petroleum products and the scales of pay and allowance of the Corporation employees. Besides, the general price level has also affected the cost of materials.

In UPSRTC the cost of operation is much lower than in any of the state undertakings in India, except in Haryana, Rajasthan and Punjab. It can be reduced further by increasing the fleet utilisation, daily kilometerage covered per bus and seating capacity per bus as well as by reducing the bus staff ratio, idle kilometerage and leakage of revenue and pilferage of stores and spares.

The Fare Rate Structure and Operational Income :

The fare rate structure of bus transport in the State is also defective as the maximum rates of fares for the whole State except for hill areas are fixed by the State after adding some profit element to the cost of operation and also considering the suggestions of the public, operators and the authorities. But the percentage of profit is not fixed. These rates of fares are equally applicable to both the UPSRTC and private buses. In the UPSRTC generally the maximum rate of fares is charged, while the private operators charge less than the maximum resulting in the competition between the two. It is, therefore, suggested that the State Government should fix the actual rate of fares.

A vast proportion of the income of the UPSRTC is received in the form of fares from passengers. Though there are some other sources of income, e.g.—contract services, rent of buildings, advertisement facilities, sale of scrap and obsolete buses, etc., they are negligible. However, the income of the UPSRTC has been increasing unabated as it has gone up from 116.5 paise per bus per KM in 1970-71 to 188.6 paise in 1975-76, 204.8 paise in 1978-79, 317.0 paise in 1983-84, 364.0 paise in 1985-86 and 382.0 paise in 1986-87. This is because of an ever increasing trend of diversion of passenger traffic towards bus transport from other means of transport as the share of passenger traffic with bus transport out of total passengers traffic in the country has gone up from 25.8 percent in 1950-51 to about 80.0 percent in July 1987; regular increase in passenger traffic in the country being at the rate of 2.5 per cent per annum; regular increase in

the rates of fares of bus transport; etc. The present level of income of the UPSRTC can be further increased by increasing the average seating capacity of buses, covering more kilometrage per day, catering to more passengers and checking the leakage and pilferage of revenue and spare parts.

Budgets of the UPSRTC :

The UPSRTC also prepares its annual budgets. These budgets not only show the expected income, expenditure and profits for the coming year, but they also show the schemes of improvement and development of the nationalised bus services in the State. Since the budgets of the UPSRTC are complicated and beyond the understanding of a layman, it is suggested that they should be simple and brief.

Operational Results :

The UPSRTC is a medium sized undertaking, the operational results of which are better than in any other State road transport undertaking in India except in Maharashtra and Haryana. Because of lesser fleet utilisation, poor road conditions and financial burden, the UPSRTC is far behind Maharashtra SRTC. Therefore, it is suggested that the UPSRTC should improve the level of its profits by maximising its income and minimising its operational costs. So far as the quality of services rendered by the UPSRTC is concerned, it is not bad. But it can be improved further by making all possible efforts to minimise the number of accidents, break-downs and idle kilometrage covered as well as by improving the punctuality of service and amenities to the passengers.

It is essential for every undertaking providing public utility services to maintain healthy and cordial relations with the public. Therefore, the ways through which a road transport industry can maintain good relations with the public are publicity campaigns, facilities for tourists, amenities and facilities to passengers in buses and at bus stations, constitution of public advisory committees, proper handling of public complaints and entertaining their suggestions and providing advertisement facilities to the public.

Problems and Suggestions :

There are a number of problems being faced by the UPSRTC, viz.—competition with the private operators, increasing number of road accidents, problem of finance, shortage of buses, problem of construction and maintenance of roads, different types of administrative problems, lack of regularity in traffic, legal restrictions, increasing cost of operation, declining profitability, deteriorating quality of services because of the lack of punctuality, etc. If the UPSRTC has to provide efficient, economical and comfortable bus services to the passengers, it will have to find out an adequate solution to all these problems.

Ultimately, it is concluded that the bus services being run by the UPSRTC shall become of the optimum standard, if the problems referred to above are solved and the suggestions given materialise. In order to make its services further popular and attractive, the UPSRTC will have to maintain very healthy relations with the public by all possible means available or in use in any other state road transport undertaking in the country or in any part of the world.

RE-PRINT

A POEM

By

Rabindranath Tagore

I made for her a bed of flowers
and I closed the doors
to shut out the rude light from her eyes.
I kissed her gently on her lips
and whispered softly in her ears
till she half swooned with languor.
She was lost in the endless mist
of vague sweetness.
She answered not to my touch,
my songs failed to arouse her.

To-night has come to us the call of the storm
from the wild.
My bride shivered and stood up;
she has clasped my hand and come out.
Her hair is flying in the wind, her veil is fluttering,
her garland rustles over her breast;
The push of death has swung her into life.
We are face to face, and heart to heart,
my bride and I.

The Modern Review,
January 1937.

Current Affairs

SEVENTH PLAN

MOONSHINE ON EMPLOYMENT

Satish Jha writes

THINGS could have looked up for India's poor. A new political leadership promising to offer a 'government that works better' and the time to write a new Five-Year Plan offered an opportunity to make a fresh move to help the poor. Morale of the planners seemed high. Just one word from the Prime Minister and they could turn a Five-Year Plan into a long-run fifteen-year plan in a matter of weeks. But on the vital issues that are supposed to concern a planned economy the Seventh Plan document is no less ambiguous than the half-a-dozen similar exercises preceding it. In fact, in its strategy as in its stated intent the Plan is little short of a scandal.

The approach paper to the Plan approved by the National Development Council (NDC) had emphasised raising productivity along with agricultural production and employment. And the finally approved Plan also does not fail in reminding us that raising 'productive employment' is the backbone of the strategy of development for the next four-and-a-half years. But one simply has to scratch the thin layer of such familiar rhetoric to discover the ugly reality they shield. In that sense, the 1146 pages of the Seventh Plan document are not even a good exercise in public deception.

How realistic is the claim of raising employment during the Seventh Plan? On page 55, para 3.2, a number of steps to increase employment have been elaborated. Increasing the intensity of cropping, improved and expanded irrigation facilities, taking the agricultural technology perfected during the past couple of decades in certain privileged pockets to areas still untouched by 'green revolution', making the rural development schemes more productive and expanding the educational and primary health care infrastructure would, according to the planners, generate enough employment to offset not only the net addition to the labour force but also reduce the backlog of unemployment. This, the planners and their political bosses contend, is the first time India will be reducing the backlog of unemployment. A closer look at the Plan would reveal that they are erring on two counts. One, that the experience does not buttress the hopes and the arguments provided for raising employment to the extent projected. And, secondly, in their over-zealousness to exaggerate the number of the employed and those going to be employed, the planners have committed blunders that counter their own assertion of the Seventh Plan going to be the first one to reduce the backlog of unemployment. As a matter of fact, if the Plan estimates are to be believed, the Seventh Plan document clearly shows that during the Sixth Plan the backlog of unemployment was reduced by three million standard man-years.

The Plan document asserts that employment is the backbone of progress. Therefore, what was the priority number two in the Approach paper has supposedly been accorded the central rôle in the finally approved Plan. The question of raising productivity is raised much later. But a look at the chapters concerning employment, rural development, etc, makes it clear that beneath the veneer of rhetoric lie a bunch of unsubstantiated claims. In fact, if employment is really the issue, these 1146 pages may have their place in a dustbin. Let us see why.

It is claimed in the Plan document that by 1990 about 40 million pairs of hands will be added to the workforce. Also that currently the unemployed number is only three per cent of the labour force, i.e., out of the 290 million strong labour force only 8.7 million are really without jobs. It is expected that in the next four years plus employment will rise at the rate of four per cent annually. Most of these new jobs will be created in agriculture. However, roughly 10 million jobs will be found in such miscellaneous activities which cannot be clubbed with any of the major heads of economic classification.

How realistic are these estimates? Let us first have a look at the estimates of unemployment. No matter how charitably one looks at them it is difficult to swallow that currently less than three per cent of job seeking Indians are without any job. For if that is so, India must be one example of full employment the world must turn its attention to. Only Japan has legitimately been able to boast of unemployment as low as claimed by Indian official statistics. In fact, five to six per cent of labour force being

jobless is considered almost natural for any economy. In most industrial countries unemployment estimates in the past couple of decades have ranged between 7 and 16 per cent. In US it is almost normal for six to seven per cent of the labour force to be out of jobs, and not necessarily voluntarily. And these countries have much better ways of estimating unemployment, and make available such data even on a quarterly basis.

The Seventh Plan document however bases its unemployment estimates on two NSS survey—of 1977-78 (32nd round) and 1983-84 (38th round, two sub-rounds in the first half of the year). While the 32nd round data are used to offer basic estimates of unemployment, to make them look a little less ugly advantage has been taken of the quick estimates based on the 38th round of NSS survey, without really understanding or interpreting these estimates. In using them a discussion on the quality of estimates may have been in order. Inasmuch as the Sixth Plan chapter on employment was already a guide, an equally, if not more, elaborate chapter could have clarified things better. However, as things stand now, there was little possibility of making political capital out of such an exercise. Therefore, while using NSS estimates on unemployment it was not considered necessary to even make the NSS definition of unemployment explicit—something that was stated in the Sixth Plan chapter on unemployment.

But how does NSS define unemployment? Three standard definitions used by NSS give us figures for 'usual status', weekly and daily unemployed. Those with jobs for less than half the days in the preceding 365 days are

considered unemployed with 'usual status'. The weekly unemployed are those with less than one day's job in the preceding seven days, and the daily unemployed with less than half day's job in the week preceding the survey....

POVERTY AND UNEMPLOYMENT

The question of unemployment figures being gross underestimates and that of wilfully ignoring the estimate of daily unemployed—unlike the Sixth Plan, that is—cannot be easily brushed aside. The Sixth Plan document showed that the daily unemployed were about one and a half times the 'usual status' unemployed. In numbers the daily unemployed were about six million more than those belonging to the 'usual status' category. This vast number itself should be reason enough to estimate the daily unemployed now and five years hence. In any case, the need to see unemployment and poverty together cannot be wished away. Even if one concedes the government's claim that those below the 'poverty line' account for only 36 per cent of the population it follows that a much larger proportion of the labour force than what is officially claimed must be without jobs. For even the official poverty estimates would suggest that at least 36 per cent of about 130 million households are income unemployed. It can be argued that an average worker's family may fall below the 'poverty line' by sheer weight of its family size. However, without going into the details of estimating family income and its sources it can perhaps be argued that this may set the lower limit to the number of the unemployed. Going by this logic, about 47

million persons in the 'below poverty line' group are income unemployed. Considering that the plan document, like NSS, measures unemployment and employment beginning with five years of age, this number may actually be much larger

Currently, providing one job under various government employment programmes is estimated to cost about Rs. 14.50 per day on an average. At this rate about 1.5 persons working for 273 days annually (that is considered to be the standard man-year for all planning purposes) can help take a poor household upto the poverty line, assuming that all the cost is passed on to the worker as wages. Going by the NSS definition of unemployment, it is fair to assume that all those above five years of age in a family below 'poverty line' look for jobs. And going by the demographic characteristics, on an average, a family of five will have a little over four persons aged five and more. In other words these four plus multiplied by 47 million pairs of hands of age five years and older are unable to keep their families above the 'poverty line'. Either they are not paid adequately or they do not have sufficient employment opportunities as claimed by the planners. For, even given the government prescribed minimum wages working as a standard 273-days-a-year worker all these families should be raising their heads above the 'poverty line'. In the event, either the poverty figures are gross overestimates or the unemployment figures need to be rechecked many times over. Which one would the planners like to choose should be anybody's guess! In any case the point should not be lost that it is far more worthwhile to look

at poverty and unemployment simultaneously rather than keep producing statistics showing less than three per cent employment with 36 per cent of the population being below 'poverty line'.

PLANNING FOR A DECLINE IN REAL EARNINGS

But a closer look at these estimates of hopes would reveal that, at least *prima facie*, these are far from realistic. For instance, jobs in agriculture are estimated to grow at the rate of 3.5 per cent—2.26 per cent in cultivation and 5.3 per cent annually in related works. However, agricultural income is expected to grow by 2.5 per cent only. It should be obvious from these figures that per worker agricultural income would fall with corresponding fall in agricultural wages. Alternatively, only the new entrants may bear the brunt of the lowered wages which, normally, should increase poverty among those dependent on agriculture. In any case, the planners look forward to reducing the incomes of workers in the agricultural sector by one per cent annually. The breakdown of new job opportunities shows that the real impact may be differential between cultivating and allied activities, and while cultivators' income may actually rise, even though only marginally, the rest of the workers in related agricultural activities may be faced with a significant decline in their incomes—by upto three per cent annually. Will this make people more prosperous? The planners sincerely believe that by the year 2000, those below the poverty line will be reduced to less than five per cent of the Indian population from an estimated 36 per cent in 1985—an estimate few of those

familiar with the government's wont to deflate poverty figures will easily swallow—while, in reality, 18 million active workers are expected to live with falling real incomes during the next five years. Rather, the planners are planning for it.

It has been argued that IRDP and employment guarantee programmes would in fact raise falling incomes. But the Plan takes credit for it mainly in the new works to be undertaken in the works and housing segment. However, the 40 million jobs are expected to be created on the assumption that each worker thus employed will work for 273 days in a year. It should be obvious that those capable will be able to take advantage of the situation and thereby keep their incomes from falling by working for more than the allotted days, while the weaker segments will be further hard pressed. And yet the allocation for IRDP, NREP and other similar programmes had not been raised in proportion to the increase in Plan size. Overall, these programmes will get roughly 50 per cent more while the Plan size has been raised by nearly 90 per cent. Moreover, the cost of creating one job in these areas went up from about Rs. 6 in 1980 to about Rs 14.50 in 1984-85 (Plan estimates). It follows that even a nominal fifty per cent rise in allocation cannot ensure creating as many jobs as were found in the previous Plan.

INDUSTRIAL EMPLOYMENT

Besides, there are good reasons to believe that the estimates of industrial employment are exaggerated. For, in real terms, investment in the industrial sector is unlikely to be any higher than in the previous Plan.

According to the Rangarajan Committee on financial resources, while the Sixth Plan current expenditure was about Rs 1,10,000 crore, at 1984-85 prices it works out to about Rs 1,67,000 crore. At this rate, the Seventh Plan allocation of Rs 1,80,000 crore may in fact turn out to be no higher than that of the Sixth Plan, even in the best possible scenario. Still, it is estimated that roughly 6.7 million jobs will be found in the manufacturing sector. Those a little more familiar with employment potential of the manufacturing sector suggest a figure of four million to be somewhat realistic.

During the Sixth Plan an estimated 3.5 million new jobs were created. Going by the level of expenditure in real terms there is little reason to believe that the Seventh Plan can improve upon that. Rising real investment per job may actually reduce the employment potential. Considering the slogan of raising productivity and the new emphasis on high-tech being voiced by the Chairman of the Planning Commission and the Prime Minister, one should hope for even fewer jobs. In fact, it has been recognised for a while now that in developing economies the concept of unemployment makes little sense. Even the International Labour Organisation prefers to consider labour force utilisation data more useful for understanding employment situation in developing countries. It has actually been observed that many developing countries reporting incredibly low unemployment in their official statistics tend to have labour force utilisation rates as low as 40 per cent. Perhaps it may be more worthwhile to talk about labour force utilisation in the Indian context as well. Or else, we may waste a lot more energy trying to

reconcile 66 per cent illiteracy with 36 per cent of the population living below the 'poverty line' and less than three per cent of labour force being unemployed !

Source : Economic & Political Weekly
25. 1. '86

TRIPARTITE CONSULTATIONS ESSENTIAL FOR OVERCOMING LABOUR PROBLEMS IN PETROLEUM INDUSTRY

GENEVA (ILO News) — Consultation and co-operation between the social partners are essential tools for improved manpower planning and the effective prevention of hazards in the petroleum industry, a tripartite meeting at the International Labour Office concluded today.

Government, employer and worker delegates from 23 countries participating in the 10th session of the ILO Petroleum Committee (9-17 April) also expressed their concern over the current instability of the industry and its effects on employment and the conditions of work and life of its workforce.

Their conclusions and resolutions will guide national and international policies in these fields and help define practical measures for mitigating the negative effects of the changes taking place in the industry.

Manpower planning and development :

In order to adapt manpower to the skill requirements resulting from organisational

developments and technical restructuring, enterprise-level manpower planning should be closely co-ordinated with macro socio-economic development planning and labour market policies, the Committee concluded. More attention should be paid to monitoring of present and prospective manpower and skill profiles in relation to the local labour market.

Although replacement of foreign by qualified local personnel remained an important objective in many countries, foreign highly skilled personnel could still contribute to the industry's development and, where appropriate, governments could facilitate migratory flows.

The challenges which the industry was facing and the quick action they called for, increased the need for substantive and continuous tripartite consultations. The Committee stressed the need to take into account national practices and international instruments in this field, and the framework for consultation provided by the ILO's Tripartite Declaration of Principles concerning Multinational Enterprises and Social Policy.

Interaction of the social partners, based on reliable and timely information, should be applied to such processes as manpower assessment and training and retraining in new skills resulting from technological progress, structural changes and economic conditions.

In developing countries, multi- and bilateral technical assistance should be of a practical nature, said the Committee. Training on the basis of innovative practices,

including functioning with operational responsibility at the workplace, should be promoted.

Occupational safety and health :

The importance of co-operation between employers and workers and their representatives was also stressed in the field of occupational safety and health and hazard prevention. The Committee underlined the need to create safety and health committees as well as designating workers' representatives who, with appropriate training, would have a responsibility for surveillance of the workplace.

Given the international character of the industry, all enterprises operating in more than one country should consider the development of a consistent set of safety objectives and standards, applicable world-wide. National legislation should apply to all workers in the industry both onshore and offshore, including those employed by sub-contractors.

Underlining the importance of accident prevention, the Committee urged that process and engineering design should incorporate ergonomic and engineering principles directed towards ensuring safe operations. It stressed the need to improve the collection and comparability of statistics in this respect.

Potential new hazards may be the result of the expansion of the industry into new environments where extreme climatic conditions were encountered, extensive transport of workers is involved and new chemical and physical methods were deployed. The Committee called for continuing research

in occupational safety and health in such areas as diving and underwater operations, psycho-social problems in offshore and other isolated areas, effects of exposure to toxic substances, and sub-contracting and its effects on safety and health.

Stressing that education and training were vital elements in promoting progress in this field, the Committee concluded that special measures should be taken to assist the training of workers in developing countries and those working on offshore installations or under difficult and hostile conditions.

Arrangements were required at the level of the undertaking under which workers or their representatives, in accordance with national law and practice, were enabled to enquire into and be consulted by the employer on all aspects of occupational safety and health associated with their work.

Resolutions :

Noting with concern the present instability in the petroleum industry, the Committee asked the ILO to draw the attention of governments and employers to this situation and its potential social and labour effects on workers, and to invite the parties concerned to hold consultations at the appropriate levels when new technologies were introduced.

Another resolution invited the ILO to devote adequate attention to problems arising from the accelerated return of migrants from the industry to the countries of origin, and to organise regional tripartite meetings of experts to examine specific problems and priorities related to labour migration in the industry.

A resolution on freedom of association in the industry reaffirmed the right of petroleum workers to be represented by freely elected and independent trade unions of their own choosing without interference on the part of governments or management, whether of public or private enterprises. It asked governments to ratify and fully implement ILO Conventions in this respect and recalled that the application of the principles of freedom of association was the only basis on which worker representatives, together with employers, were able to play their constructive role in the development of the industry.

Other resolutions concerned multinational enterprises in the industry, and the future work of the ILO in this sector.

Source : International Labour Office,
CH-1211 Geneva 22, Switzerland.
For use of Information media.
17. 4. '86

TRADE UNIONS FACE THE FUTURE

Bertil Bolin, ILO Deputy Director-General
writes

One of the most popular subjects being pursued today by many pundits—whether journalists, jurists, academics or simply self-styled prophets of doom—is “trade unions in crisis.”

These Cassandras take great delight in reporting a decline in trade union membership and declaring that this is a positive indication of the loss of influence of workers and their organisations, not only at the workplace but in society as a whole.

The fact of the matter is that the situation varies from country to country. There are countries where the unions play a significant role in managing social security programmes, where the union membership has increased despite growing unemployment. There are other countries where the total membership has declined but where the organised trade union movement represents the largest percentage of the workforce in its history and, admittedly, there are countries where membership and the percentage of the organised workforce have both declined.

In terms of today's labour market, unions may well be at a crossroads and in the throes of an adjustment, but that is a far cry from their demise.

To put things in their proper perspective: it is not unions but the post-industrial society that is in crisis.

Facing it, organised labour has embarked upon a serious process of self-examination. Many changes have already taken place in union attitudes and priorities.

While not abandoning their traditional defence of job security for their members, trade unions are now increasingly concerned with overall levels of employment. For in the final analysis, job erosion in enterprises can only be stemmed through vigorous action to create new employment opportunities in the national economy as a whole.

There has been a definite shift from smoke-stack industries to the service sector and lighter high-technology industries with concomitant changes in the workforce — a decrease in industrial labour, predominantly male and the bulwark of the labour movement, and an increase in service workers, predominantly female and younger workers, as well as university educated entrants to the market.

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- * What lies ahead for the trade unions? As Bertil Bolin, ILO Deputy Director-General, says in the adjacent article, unions may “be at a crossroads... but that is a far cry from their demise.” His thesis is upheld by two prominent trade union leaders who were interviewed by *ILO Information*, Morton Bahr of the United States and Edmond Maire of France.

While heavy industry and its unionised workers are not going to disappear, their numbers have dwindled with the economic crisis and this is one of the reasons that there has been a drop in union membership in some countries.

The challenge for unions in these countries is to organise the new entrants to the labour market—women, young workers and the highly educated. Organising is thus becoming a top priority.

To help find new approaches to attract this new labour force, some unions, like the Communications Workers of America, have sponsored seminars between union officials and organisers and industrial psychologists to understand what motivates the new generation of white-collar workers.

In addition to equitable wages, concerns of young educated workers appear to focus on career advancement and upward mobility, flexible schedules, quality of life on the job, developing skills and broad benefit coverage.

Indeed some unions now believe that since the new generation of workers will have a number of different jobs, services and benefits negotiated or provided for by the union will have to take this into account. Two examples of this are unions providing training in new skills and "portable" pension plans that workers can transfer from job to job.

Similarly, as different industries automate and introduce high-tech jobs, unions are increasingly negotiating funds for retraining as well as the modalities for introducing new technology, bearing in mind the need to

protect jobs and to expand, rather than limit, skills.

Unions have already become more responsive to the demands of women workers. Protection of part-time staff, flexible schedules, day care for children and equal pay for comparable work have found their way to the bargaining table. More needs to be done and most unions recognise that the union structure itself has to be more representative of women.

New emphasis is being placed on public relations and the media by the unions. They have hired polling firms and consultants and have developed data networks. They are also wielding their financial clout—through pension and other benefit funds—to influence management mergers or hostile take-overs.

On the international scene, workers' organisations will continue to expand their activities and seek new means of exerting influence in those forums where they have previously been ignored.

Within the international trade union movement itself we can look forward to an expansion of activities designed to promote a greater understanding of major issues such as new technologies, the transfer of technology and occupational health and safety.

Trade unions, both in their own right and through their international organisations, will seek to establish formal links with those United Nations organisations dealing with issues which have an important impact on their members. There will be increasing pressure to include representatives of the trade unions on the national delega-

tions participating in the work of these organisations—which, of course, has always been the case at the ILO.

In the light of continuing structural change, the development of new technologies and the switch from manufacturing to service industries, the need for mergers among unions will become more and more apparent. Unions will also be faced with the need to adapt their traditional collective bargaining strategies to meet the requirements of an evolving industrial relations environment.

As democratic institutions, trade unions will adapt their goals and strategies to reflect the interests of their constituents. The labour movement is broad enough to encompass all categories of workers. Many examples of innovative and imaginative forms of labour-management relations have been publicised recently including changes in work rules and job classifications, wage concessions in exchange for job security, profit-sharing stock plans, access to the financial books and seats on the boards of directors.

Realising that the long-term guarantee of employment and improved conditions of work depend to a great extent on the health of the enterprises, unions will be revising their traditional role of "we versus them" and approach the future with a view to solving the problems facing "us." Such support and co-operation, however, will only be forthcoming in an atmosphere of mutual trust and respect, where the workers are guaranteed the greatest possible degree of consultation and involvement in the decision-making process.

BRANCHING OUT FOR REVIVAL

Trade unions must keep their eye on the future but learn from the past. That is the advice of Morton Bahr, President of the Communications Workers of America (CWA), the largest tele-communications union in the world.

As an example, he describes the fate of one union that remained impervious to progress. The horsecollar makers had one of the strongest unions of the late 19th and early 20th centuries. "Even as the first automobile began polluting the atmosphere, they held to the belief that the world had been transported by horses since the beginning of civilisation, and that horses would forever remain the transportation of choice for reliability and camaraderie," says Mr. Bahr.

"Now the horsecollar makers are no longer around. But just think how easy it would have been for them to switch their skills from horsecollars to making fanbelts and emerge as the autoworkers of today."

Mr Bahr is well aware of the impact that progress can have on a union. In January 1984 the telephone system under American Telephone and Telegraph was deregulated, allowing competitors to spring up around the country. "Almost overnight," he says in a recent interview with *ILO Information*, "CWA went from an industry that was virtually 100 per cent organised to an industry barely 35 per cent organised."

CWA represents more than 650,000 workers in the public and private sectors in the United States. Besides the telephone and communications industries, its members are

in media, public service, utilities, construction and manufacturing.

Even a union in the forefront of the technological age, such as CWA, must work to safeguard its future. Thus, CWA has taken the initiative in shaping its destiny.

In 1981 it set up a Committee on the Future with 14 local union members elected by their co-workers. Their goal was to help CWA make the transition into the Information Age.

"The committee found that the major challenge to CWA over the coming decade is to provide current and future members with employment security. And the key to employment security is ongoing training and job retraining which would enable us to ride the crest of the wave of technological change," the union president says.

Retraining has been an important element in CWA negotiations. And in 1986, as CWA bargains with major employers, "strengthening and putting more teeth into job protection will be among our highest priorities. Special emphasis will be placed on a company-funded jointly administered training programme."

Mr. Bahr says: "Our members have first opportunity for job training or retraining and we seek co-operation with management to soften the blow of job displacement through early retirement incentives, voluntary separation incentives and other protective mechanisms." In CWA, we believe technology should be a promise, not a threat, to our members."

What is Mr Bahr's vision of the future for trade unions?

First, he says, "I believe the day of the single craft industry or employer union is disappearing. In the United States, we are making a transition from an industrial-based society to a technological economy, from manufacturing jobs to service jobs. I am personally concerned over the erosion of our industrial base and believe this is a serious problem that must be addressed by our political leaders. Manufacturing and construction, for example, currently account for 50 per cent of the AFL-CIO's membership, yet now employ only 22 per cent of the workforce.

"In response to the changing makeup of the workforce, many unions are rapidly taking on a general membership look. Many building trades and industrial unions are broadening their membership requirements to include this untapped potential source of new members, CWA is no exception."

Next, he says, "the trade union movement must adapt to changing family and social values. For example, in the United States, more than 50 per cent of the women of working age are in the labour market. We must reach out to this growing workforce. They not only need union representation but can help to revitalise the entire movement. And unions must embrace the growing number of minority workers who are demanding their fair share of the economic pie. Both of these developments are radical changes from ten years ago."

Furthermore, "growth in the workforce is occurring in industries not traditionally highly unionised. By 1990, for example, service industries will employ almost three-quarters of the labour force, yet it is barely

10 per cent organised." Also by 1990, Mr Bahr estimates that 90 million American jobs will involve some level of technical skill.

Just as technology is altering the methods of work, unions must alter their methods of communication. And the message "must speak the language of a more sophisticated, better educated population," say Mr Bahr.

On a worldwide level, he says, "it is difficult to make general statements describing the conditions, perceptions and potential of organised labour. But there are common economic and social forces which affect workers everywhere. Among these are international trade policies, the introduction of technology in the workplace and the increased sophistication of people, particularly younger workers, who live in a global village linked by television, satellite communications and other telecommunications advances."

He cites a recent AFL-CIO study, called "The Changing Situation of Workers and Their Union," which has analysed the impact of these forces. According to this study, "the United States—indeed, every industrialised nation—is undergoing a scientific, technological, economic revolution every bit as significant as the industrial revolution of the 19th century. There is now a world economy in which workers in underdeveloped nations, working at subsistence wages, are producing the most sophisticated tools and even services for more developed nations."

The document was intended for US workers and unions, says Mr Bahr. "But the central thesis—which, in my opinion, is universal—is this: All of these conditions affect labour unions throughout the world, but do

not support prophecies of doom and despair regarding the future of the labour movement. Unions everywhere have endured change and regenerated trade unionism among new groups of workers. The seeds of resurgence reside in the truth that where people work, unions will always be relevant because trade unions remain the cornerstone of freedom and democracy."

LEADING THE WAY INTO THE 21ST CENTURY

"If organised labour wants to remain a force of social change, it can no longer confine itself only to defending collective bargaining; it must become a medium for new work patterns and life styles," says Edmond Maire, General Secretary of the French Democratic Confederation of Labour (CFDT). In a recent interview with *ILO Information* this leading French trade unionist analysed the present difficulties of workers' organisations and outlined a new concept of trade unionism which, he says, plays an irreplaceable role in democratic societies.

There are essentially three reasons, Mr Maire believes, for the problems trade unions are currently encountering, especially in certain developed countries. The first of these is modernisation which is greatly reducing the number of industrial wage earners—the backbone of the trade union movement—in a process as rapid and ruthless as the one that cut the agricultural workforce from 50 per cent of the active population to about 10 per cent not long ago.

In the second place, the climate of anxiety and insecurity created by unemployment has encouraged self-interest among both groups and individuals, an attitude that weakens trade unionism.

Finally, cultural changes upset certain aspects of trade union tradition: the increasing proportion of women in the workforce, the loss of credibility of the utopian ideologists, the emergence of strong, individual aspirations among the workers. In short, unions must find new roles and functions.

"The game can be won only by going forward, by developing a capacity for innovation and experiences which take account of the new reality. The imperatives of emancipation and solidarity are still as strong as ever but they must be transformed by new objectives and oriented toward a new horizon."

More flexible job organisation and more qualified, creative and responsible wage earners are "some ambitious objectives of work transformation which combine the interest of the workers and the collective interest of business, the economy and society."

According to Mr Maire, the future of trade unionism will also depend on its capacity to influence life styles. "From now on, the utilisation of leisure time is a social preoccupation of the first order," he declares. Trade unionism must increase its capacity for analysis, recommendation and action in this area, taking particular account of the development of team work, part-time work and work for women, of the diversification of child-care methods and finally of the massive growth in the number of pensioners.

Trade unions should also be responsive to the problems of urban life which often make living conditions difficult among people of different origins.

"For us trade unionists, the fight for employment remains the absolute priority," Mr Maire says. "Political and business leaders — despite what they say — cannot in reality entirely share our point of view on unemployment. Even if they regret it, they regard unemployment as the inevitable shock-absorber of crises and changes. They always consider employment as a consequence of re-establishing financial equilibrium and modernisation."

He points out that the concept of the right to work for everyone "colours all our preoccupations whether they concern work or social life. That is to say that we share the opinion of ILO Director-General Francis Blanchard when he calls for making employment the central objective of policies to follow in the next ten years."

But without appropriate training, "employment for all" would be just a pipe-dream. Mr Maire cautions that "trade unions must ensure that every wage earner acquires a qualification that makes him professionally mobile. They cannot leave the vocational training of the workforce to the head of the enterprise alone."

One objective shared equally by management and staff is the survival of the enterprise. "But even while trying to assure this survival, the autonomy of both employers and workers must be preserved. They co-exist and co-operate through confrontation, conflict and negotiation," Mr Maire states.

Organised labour can reinforce its legitimacy by attacking harmful elements at the workplace — whatever they may be — and by working with consumer groups for the improvement of product quality and services.

Mr Maire's recommendations for the revitalisation of the trade union movement in the years to come reflect a challenge faced not only by workers' organisations but by society as a whole on the threshold of the 21st century — the challenge of change.

His central message is that like individuals who turn their backs on change, trade unions wanting to impose their 20th century mentality and techniques on the 21st will most certainly jeopardise their own future.

The pacesetters of the next century, on the other hand, will be those people and organisations that clearly recognise the challenge and readily adapt to the changing times. As Mr Maire warns: "If we do not adapt, we will die."

Source: I.L.O. Information,
February '86.

AN ANCIENT SOLUTION TO A MODERN PROBLEM : THE PROCRUSTEAN APPROACH

Marianne Ferber writes

In the February issue of the *Illinois Business Review* the question was asked "Is Unemployment a Labor Supply Problem?" In brief, the author argues that "if the labor force had not grown as fast as it did, the unemployment level would now be much lower."

It is of course true that there has been a substantial increase in the size of the labor force, and it is further correct that this is primarily so because of the rapid influx of women into the labor market. But if unemployment were simply caused by the existence of a larger labor force, how would one explain the far higher unemployment rates in the 1930s, when the labor force was far smaller and when, incidentally, the vast majority of women were full-time homemakers?

The problem with this approach is that it applies micro analysis, which assumes that as one variable changes everything else remains the same, to the labor market as a whole, where this is entirely unrealistic. Does anyone really believe that demand for goods and services, and hence the demand for labor, would be the same if labor force participation were equal to that in 1950?

There is also a second question that needs to be raised. Mr. White objects to the view of unemployment as a sign of not enough jobs to go around, and suggests that it may just as readily be seen as a case of too many people wanting jobs. In this instance, he is technically correct. But is there a substantive case to be made that when people need or want to work it is just as acceptable simply to tell them that there is no place for them; no opportunity for them to be self-supporting, productive members of society, as it is to make an effort to improve the functioning of the economy? This is a view that would have appealed to Procrustes, the mythical king who stretched short visitors, and cut off the limbs of tall

ones, in order to have them fit the size of his bed.

Marianne Ferber is a professor of Economics and former director of the Office of Women's Studies, University of Illinois at Urbana-Champaign.

Source : Illinois Business Review
June, 1986.

THE HARSH WHYS OF THE KHYBER PASS BLOODSHED

B. Lvov writes

The Islamabad regime has marked its pass over to "civilian rule" by a new punitive operation against the Pashtun tribes in the vicinity of the Khyber Pass, greater in scale than any other one over the past few years.

That pass has long been one of major channels for smuggling groups of saboteurs and arms into Afghanistan. The Islamabad authorities and their foreign patrons (and arms suppliers) used the fact that the Pashtun tribes traditionally inhabit lands on both sides of the Afghan-Pakistani border and pay little heed to it. The organizers of the Khyber corridor also exploited the fact that the new Afghan authorities, guided by humane considerations, did not hamper the kindred tribe's contacts.

At first the mujahiddin columns and foreign-arms-carrying trains moved quietly and looked insignificant, but then that traffic across the border acquired such dimensions that the Pashtuns came to feel they were no longer masters on their own land. It is

hardly probable that many of them understand even now the political springs of the events that have swept their native highlands, or are aware of the nature of the dark forces that have taken away peace from lives, infringing on their lands and their homes. The main reason behind the rebellion the Pashtuns launched against Islamabad, desperately resisting attacks of army units, seems to be spontaneous protest against the brazenly cruel armed-to-the-teeth outsiders bossing in their country.

That makes one wonder (and chiefs of the Pashtun tribes must have wondered about that too), how it comes that the Pakistani authorities hold the mujahiddin alien's interests closer at heart than those of Pakistani citizens. The answer is easy to find, if one considers the current Islamabad rulers' priorities in decision-making. The massacre of the Pashtuns has clearly shown that the interests of the peoples inhabiting Pakistan do not belong to such priorities. Instead, Pakistani leadership guide themselves by the overruling desire to get more aircraft, tanks, guns, missiles and other hardware which they expect to protect them against the turns of dame fortune's wheel...

Desperately resisting the Pakistani troops, the Pashtuns are hardly aware of their being such a blight on such schemes. It is hardly mere chance that the sensation-thirsty foreign media have been keeping mum on the incident at that very Khyber Pass which once used to be their pet subject.

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HUSKLESS BARLEY—A BOON IN THE DRYLANDS

Details of a project organised by the Indian Agricultural Research Institute Regional Station at Karnal have recently been available and show a widespread adoption of huskless barley as a new crop in many parts of India, including the north and central parts of the country.

Hulled grain, a lodging tendency and the lack of gluten content in the flour have been the basic hereditary limitations with traditional barley varieties. Like wheat, a revolution in barley has been achieved with the evolution of dozens of dwarf, high-yielding, fertiliser-responsive and huskless varieties suited to a wide range of agro-ecological situations. Given the type name Karan (K), the new varieties have the capacity to accommodate conditions such as limited irrigation and inputs: K-3, K-16, K-18, K-19, K-163 and K-231; drylands, K-4, K-19 and K-263; saline/alkaline soils: K-18 and K-19, and riverbeds of the Indo-Gangetic Plain (Diara-land): K-3, K-4, K-16, K-19 and K-231.

These huskless varieties are quickly catching the interest of barley growers in the Gangetic Plain. Semi-dwarf huskless varieties are ideally suited to rain-fed and low input areas; triple dwarf to irrigated high input conditions; and double dwarf to inter-cropping potatoes and sugarcane, etc.

According to Mahabal Ram, the project coordinator of All India Co-ordinated Barley Improvement Project, these dwarf huskless barley varieties have the potential to give 50 quintals/ha of grain yield within 120 days

under good management conditions without lodging. The grains of these varieties are indistinguishable from wheat and as far as total flour recovery is concerned, they are roughly on a par with wheat.

The huskless barley varieties developed at the Karnal Station fall into four height groups related to the name designation: semi-dwarf are 100 cm high; dwarf, 20 cm; triple dwarf, 65-70 cm and double dwarf, 40-55 cm. They are all photo-insensitive and can thus be grown from November to the first week of January. The major success in evolving high-yielding huskless variety is that they are best suited to rain-fed saline/alkaline soils and river beds of India for which no productive technology had hitherto been evolved for wheat, pulses and oilseeds in the winter season.

In national trials conducted all over northern and central India, these high-yielding varieties have yielded at par with the best Indo-Mexican dwarf spring wheat varieties. The advantage of huskless barley over wheat is that it matures about 30 days earlier and is thus less exhaustive in terms of total plant nutrient uptake from the soil. At the same time, on barley fallow a third crop of a legume such as green or black gram can be grown in the summer months (April-June).

Costs of production in terms of fertilisers, irrigation etc. is also stated to be less for barley than for wheat (about a third) and they can be grown successfully under stress conditions as well as in drylands, saline/alkaline soils and riverbeds which make up about 30 million ha in northern India. In addition, the triple dwarf and double dwarf huskless barley

varieties can be intercropped with sugarcane and potato because they are not directly competitive with the main crop for plant nutrients, water or solar radiation on account of their short plant structure and shallow root system.

Nutritionally, some of the varieties (K-3, K-163, K-201) possess 16% protein content ; they are on a par with wheat for making unleavened bread.

Demand for huskless barley is growing rapidly in the areas in which it is grown, largely because it is cheaper than wheat in the open market (about Rs. 20-25 per quintal) and can be mixed with wheat to make a soft easily digestible bread. Moreover, the protein-rich barley grains can be used by bakeries to make baby-food products if fortified with casein and vitamins.

Efforts are now being made to popularise consumption of the barley/wheat mix throughout India and one of the most recent suggestions is to feed huskless barley to dairy cattle. Farmers have reported that this can increase milk yields in summer by 15-20%.

Asian Agribusiness

NEW TEA LEAF COLD TREATMENT TECHNOLOGY

The new technology worked out by Soviet specialists helps reduce the cycle of

tea-leaf treatment from 10-12 hr to 1-2 hr. It is based on freezing the tea leaf. Water in the cells freezes and the intracellular ice crystals, thus formed, destroy them easily.

During rapid thawing in special conditions, all the fermentation processes are started simultaneously and become controllable. Due to little time, undesirable reactions ruining the tea do not take place and, as a result, a fine beverage of better quality than the ordinary one is obtained. In order to impart tea-leaves their traditional sickle—shape form, characteristic of the good varieties, the defrosted tea is subjected to brief rolling. All the processes are conducted for a strictly fixed time and under special temperature.

The use of new technology fully rules out the stage of sun-curing (drying of green leaves to remove surplus water). The newly-picked leaf is put straight into the refrigerator.

Experts have calculated that the introduction of new technology will produce a major economic effect. Besides, this method will, possibly, solve the problems of seasonal work for tea-packing plants—frozen green leaves can be preserved without fearing to ruin them and processed evenly.

Soviet Features

Source : Science & Culture
April, 1986.

RE-PRINT

POEMS

By

Rabindranath Tagore

MORNING

In Thy name I ope my eyes
 Upon the holy morn today ;
In Thy name doth all my heart
 Its hundred petals open lay ;
In Thy name the touch of dark
 Is streak'd with lines of golden fire ;
In Thy name now bursts the light
 Like music from the Morning's lyre ;
In Thy name the eastern gate
 Its mighty portals doth unfold ;
In Thy name comes forth the sun
 Brow-bound with newly-burnish'd gold ;
In Thy name the sea of life
 With play of ripples wakes anew ;
In Thy name, lo, all the world
 Deck'd in beauty comes to view.

(Translated by Lalit Mohan Chatterjee)
in *Modern Review*, February 1937

Indian and Foreign Periodicals

LOOKING INTO THE THIRD MILLENNIUM: MAN IN NEW SOCIETY

Igor Sinitsyn, Novosti Political Analyst *writes*

Greek philosopher Diogenes, who lived in the 4th century B.C., was said to be going out in broad daylight with a lantern. When asked what he was doing, he replied: "I'm in search of a man." Artist Ribera (1591-1652) painted a picture on this subject. His Diogenes looks hard at you, directing his lantern into your face. He seems to ask: "Are you a man yourself?" History says nothing on whether Diogenes and Ribera found their ideal, all the more so since this ideal kept changing throughout centuries. When the feudal system was replaced with the bourgeois, the hierarchy of values changed, too. What was considered "greediness" three centuries before, turned into "thrift" under capital... feudal "generosity" meant "extravagance" for the bourgeoisie, while "honour" came to mean "honesty". Appearances became binding...

Although real socialism has existed for just about seven decades, it has already created a socially new generation of people. The new man stands out for collectivism, internationalism, that is, solidarity with a working man throughout the world, and high morals. Socialist morals embody both simple humanitarian moral values, and

norms of conduct and relations born by the popular masses in the course of centuries-long struggle against exploitation, for freedom and social equality, for peace and happiness.

It is clear that under capitalism social progress midwives the birth of many individuals with high moral standards, who are fighting for the happiness of their compatriots and are ready to sacrifice their life to noble goals. Without such people social emancipation, including liberation from the colonial yoke, would be unthinkable. People with high moral qualities, ready to sacrifice their health, reputation in the bourgeois society, freedom and life itself to the supreme goals of mankind, constitute, as I see it, the backbone of workers' parties and anti-war movements in the West. But the tragedy of the individual under capitalism is that the best moral qualities are working against man, for success there is achieved through individualism and selfishness.

In its practical activities and its programme document, the communist morality upheld by the CPSU is:

...A collectivist morality. Its fundamental principle is "one for all, all for one." Being incompatible with egoism, self love and self-interest, it harmoniously blends the common, collective and personal interests of the people.

... A humanistic morality.... It asserts truly humane relations between people—relations of comradely cooperation and mutual assistance, good will, honesty, simplicity and modesty in private and public life....

... The new man is characterized by internationalism and love for the country of the world's first socialist revolution, respect for man in all spheres of his public and private endeavour. The principle formulated by the founders of Marxism in the 19th century ... "free development of each is a condition for the free development of all" has been translated into reality at long last.

The new man exists. He lives and acts. But, at the same time, far from all people in socialist society have reached the ideal of self-perfection.... Under the programme both the power of public opinion and the force of law will be used in full to steady and consistent elimination of such negative phenomena as pilferage and bribe-taking, profiteering and parasitism, drunkenness and hooliganism, private-owner psychology and money-grubbing and fawning.

... The inner world of people is boundless like outer space. Man's moral potentialities are limitless—the good may never be redundant, and courage knows of no bounds. Implementation of the Party programme will raise Soviet society to a fundamentally new level at which the tremendous advantages of the new system in all spheres of life will be revealed in full measure. Man will make a big step forward on the road of perfection, too.

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COMMERCIALISATION OF INDIGENOUS TECHNOLOGY

Hiroshi Yokota Secretary General, Asian
Productivity Organisation *writes*

The importance of technology innovation in economic development was emphasized by Schumpeter who argued that only risk-taking entrepreneurs are in a position to develop new products and processes to capture a new market. We are now under difficult business environment where the progress of science and technology moves quicker than we had anticipated. Unless we pay careful attention to technology development, or, more precisely, the practical application of R & D outcomes from laboratories and other sources, we cannot cope with changing needs of the market. Schumpeterian entrepreneurs are becoming all the more important. At the same time, the government policy in science and technology has to be tuned to the changing business environment so as to further upgrade the competitive edge of industries in the domestic and international market.

Generally speaking, R and D activities are divided into three stages; basic research to invent new knowledge, applied research to explore possibilities of practical use by the utilization of seeds derived from the basic research for specific needs, and commercial or industrial research to develop new products or processes based upon the achievement of the applied research. For developing countries, however, R and D exercise starting with basic research is time-taking, risky and costly. If we take a look at successful experiences of APO member countries

such as Korea, India, Japan, R and D has been tilted in favour of renovation or re-invention at the stage of the applied or industrial research so as to cut short the time lag of R and D. This does not mean that the role of basic research can be underestimated. On the contrary, it is very important because lack of basic research will not provide any solid basis to continue the R and D exercise till marketable products or processes are developed.

Hence a two-pronged approach is taken to obtain technology. On the one hand it is purchased from abroad, in which case no basic research is required to undertake on the part of a buyer, and, on the other, technology is developed locally, in which case the conventional sequence of R and D exercise starting with basic research has to follow. Whichever approach the countries adopt, the main challenge facing them is how to turn ideas and experiences of research into commercial products. Hence close coordination and collaboration between concerned parties including government, R and D institutes, universities and industries holds a crucial key to make R and D activities rewarding. This is far from easy. More often than not government support providing infrastructures and incentives lacks flexibility, which is a genesis of innovative thinking. Universities and R and D institutes which are mainly concerned with basic research tend to advocate the idea of academic excellence, thus showing little sympathy to the industrial application of their achievements. Large corporations, in spite of their high technological capability, face several problems in exploiting commercial innova-

tions due to bureaucratic inertia, whereas small and medium firms which could embody an entrepreneurial thrust and dynamism are constrained by limited resources. Under these circumstances, the successful commercialization of technology depends upon, to what extent various actors involved in the process of R and D develop complimentary relationships to achieve the objective at the firm and national levels.

Source : Productivity News. These are extracts from message sent on occasion of the APO Symposium on Commercialization of Indigenous Technology held in New Delhi October-November, 1985.

DAY OF COMMEMORATION

To us, Bulgarians, June 2 is a day of commemoration. It was on that date that the revolutionary poet Hristo Botev was struck by a Turkish bullet. The day has been proclaimed as a time of remembrance and gratitude to all those who fell in the long years of battles against Ottoman rule, against fascism and capitalism and in the Patriotic War against the nazi armies.

On this day the whole nation pays homage at the places where heroes are known to have fallen and at the common graves of the victims of fascism. It is then that all come back to life to celebrate with us the glory of victory. Their presence is most strongly felt on that day. The feats of each one of them can inspire admiration for deathless fortitude and the greatness of human

spirit. One of them was Vassil Levski, the apostle of freedom, who stood his ground before the Ottoman court, revealing nothing and betraying no one. He was the man who organised revolutionary committees all over land, but he never implicated anyone else, he stated that he had acted alone. 'If I win the whole nation wins with me, if I lose it is only I who will perish, was his creed:

Another hero was Bacho Kiro who was hanged by the Ottoman oppressors. He cried out with his last breath :

'Farewell my country, farewell my people !'

'Farewell my sons and friends ! part with you today in sacrifice for my people. Do not mourn me, I'm just doing my duty...'

The voice of Botev's comrade in arms Sava Mladenov may also be heard:

'Rejoice, mother of heroes ! Farewell fighting brothers ! Courage ! The Bulgarian heart will not tremble before the enemy. Heroes never fear death. Farewell brothers !'

Here are also the last words of Hristo Botev addressed to his wife and children and cherished by all Bulgarians:

'Dear Veneta, Dimiter and Ivanka,

'If I die, you must know that, after my country, I have loved you most of all...' The behests of the people's defenders made their sons and grandsons rise against the new yoke of capitalism and fascism. They too did their share in the fight for freedom. As they repeated the words and deeds of Botev, they sacrificed their lives one after another for the bright future of their country. Among them were peasants and workers, poets and

intellectuals. Vaptsarov, the poet-stoker, no longer wrote in ink, but in blood on the walls of the Sofia prison, before he was brought down by the bullet of the fascist executioner.

A shot and after it—the worms,
It is so simple and logical.

But in the storm we shall be with you
again my people, because we love you.

We shall never stop mourning them. The fascists shot down these bright stars, but they have risen again with brighter haloes which shall never fade. And yet, we feel so very sad when we pay homage to them at their graves or monuments, when we look at their faces carved in granite or cast from bronze and when we hear their behests:

'I'm dying for a new life,' Anton Popov said, 'which will be brighter than the sun and more beautiful than the loveliest flower, freer and more just than any one has ever known. I'm dying with the confidence that tomorrow's dawn will be brighter than ever.'

That behest is a fact today. Our land has been covered with factories and electric suns, the strong hands of our workers have built tall edifices and life now 'is a song' as poet Vaptsarov predicted. Unfortunately, they are no longer with us to see how great their sacrifice was and what splendid fruit it bore.

That is why on June 2, our day of glory, we make an offering to them of our most beautiful flowers.

And so it shall be for ever.

Source : News from Bulgaria
May—June, 1986.

LIVING IN THE DESERT : FULFILLING THE DREAM

Ellen M. Davidson *writes*

"In the desert everything is extreme," says a Sde Boker scientist who lives and works in an oasis community on the edge of the dramatically contoured wilderness of Zin. "Too much light, too much salt, too little water, heat in the daytime, Cold at night." The staff of the Blaustein Center are harnessing these extremes and demonstrating that the dreams of Israel's founders to settle such inhospitable areas can be realized in the 20th century.

One man who believed that the future of Israel was in the desert was David Ben Gurion, Israel's first prime minister: his tomb stands next to the Blaustein Center.... They are confronting the desert, just as David Ben Gurion envisioned, probing above and below its crust, beating back its hostility and causing the Negev to be the only shrinking desert on earth....

In their white barracks-like huts, surrounded by drip-irrigation-fed pine trees, narcissi and daisies, scientists work in sixteen different units, considering the challenges of the desert. Here they grow salt-tolerant plants which could be food for humans or livestock. They design more efficient ways of capturing and storing solar energy. They draw up architectural designs for living comfortably and graciously in the desert: they consider how to tap underground aquifers and how to squeeze more rainfall from winter clouds.

The age-old question of how best to use the limited desert water supplies is an interdisciplinary issue. Ruins in the desert near Sde Boker tell us that the Nabateans who thrived here more than 2,000 years ago, were able to grow all their food needs. They did this by collecting rain in run-off areas 20 times as large as their cultivated fields. The principles of their ancient system have been put into action at Sde Boker by Professor Michael Evenari, a botanist in his 70's who for the last half century has been studying the Nabateans and trying to understand how the community survived in the arid northern hills of the Negev. Using the Nabatean system of trapping run-off rainfall from the bare, rolling hills today, agronomists are growing olives, almonds, pistachios, wheat and barley.

Israeli scientists are now sharing the revived, ancient techniques with students and engineers from 15 countries in Asia, Africa and Latin America who have participated in three six-week training courses at Sde Boker; at home, graduates have already started their own experimental run-off farms in five countries.

The sparse rainfall has also been the concern of Professor Louis Berkofsky, an MIT educated mathematician and meteorologist who has been delving into the subject of desert climates since he settled in Israel eleven years ago. One of the experiments in his unit is a carefully controlled program of cloud seeding which includes intensive monitoring of clouds in the Negev area with the aid of a radar-like satellite cloud imagery receiving system. Professor Berkofsky's

unit also studies meteorological problems influenced by the movement of dust, an inter-university project that recently was awarded a large United States Air Force grant.

Another answer to the problem of limited water supplies is making use of the vast saline aquifers that lie beneath the Negev (and many deserts of the world). Blaustein Center scientists have succeeded in creating salt-tolerant crops which can be grown on the sub-surface water. Nearby settlements are already growing acres of tomatoes and melons—new strains created at Sde Boker which thrive on brackish water and taste sweeter, not saltier.

Parallel with the research to develop salt resistant crops is the work of Professor Arye Isar, a hydrologist at the Blaustein Centre. Professor Isar is working on plans for a new Negev water carrier of the magnitude of Israel's existing water carrier which brings water from the Sea of Galilee to the south. He estimates that approximately 70 billion cubic meters of this water lie under the Negev. The new carrier can make about 300 million cubic meters of this water available annually.

What the Negev lacks in water is balanced by the abundance of sunshine. A novel greenhouse has been built which takes advantage of the sun's energy 24 hours a day. The greenhouse stands next to a pond in which infra-red radiation from the sun has been stored during the day. This surplus daytime heat is later recirculated to warm the green-house against night-time temperatures. Additionally, carbon-dioxide is pum-

ped into the green-house to double the rate of growth of flowers. Water used for irrigation in such a closed system greenhouse is only 10% of the amount normally needed. Sde Boker greenhouse engineers believe that the greening of the desert will be largely dependent on closed system greenhouses such as theirs....

If flowers and vegetables will live in futuristic greenhouses of this design, where will man live? Dr. Yair Zarmi of the Applied Solar Calculating Unit points to a strange looking structure which he says is the Sde Boker answer.

"This is an adobe building, built of unburnt bricks made of our locally available clay—the loess you see all around," says Dr. Zarmi, who explains that the adobe house is a passive structure of three rooms which are cooled and heated by three different systems. Outer adobe walls are massive and do not conduct heat. An inner wall provides thermal storage and the air gap between provides insulation. Vents and windows used for ventilation and conductors of solar heating are placed strategically; for instance, the large living room window captures the sun's direct rays, storing a large portion of heat in the dark tile floor which becomes so comfortably warm that the occupants enjoy walking barefooted on a winter night. Perhaps the most interesting innovation is the adobe house's "kinetic wall"; large rotating columns painted a dark color for absorbing solar heat in winter on one side and a light color for reflecting the summer heat can be changed at will by the occupant to suit the outside temperatures.

As the sun sets on the adobe house, the windows, vents and kinetic wall are adjusted by its occupants for the cool night ahead. The scores of Blaustein Center scientists hang up their white coats and admire the dramatic desert vista - not viewing it as a cruel, dead space, but an area of unending potential that will produce plentiful crops and comfortably house hundreds of thousand Israelis in the years to come.

Source : News from Israel
April, 1986.

SCIENCE—ANCIENT & MODERN

Brahm P. Gupta writes

When a wave of change sweeps across a steady society it is able to detach some elements from the society and make them dance to its rhythm. Depending on its relevance to the society as a whole, this wave also induces other elements to respond. Western science came as a wave of change in our society. What are the implications of this tide? Can the old society assimilate the change but retain its identity and find a new tune for its march to the next mile-stone of its progress?

In the preface of *Da Fabrica*, addressed to the Emperor Charles V (for whom he was Court Physician), Vesalius writes of the delight which his monarch will surely take learning about "the temporary dwelling-place and instrument of the immortal soul"—

"For this (human body) in many particulars exhibits a marvellous correspondence with the universe, and for that reason was by them of old not inappropriate-

ly styled "a little universe." I am of the opinion that out of the whole Appolline Discipline, and indeed out of the whole philosophy of nature, nothing could be fashioned more pleasing or more acceptable to your Majesty than an account from which we learn of the body and of the mind and furthermore of a certain divine power consisting of the harmony of both, in sum, of ourselves whom to know is man's proper study."

At the root of this doctrine was the idea of several basic organising forces within the human organism, whose interaction mirrored the play of forces in the Creation itself: ...

The fathers of modern science felt the inhumanness of ideas and teachings which could be verified through one's own experience—teachings which were presented in forms that smothered the seed of free will in man. Thus, in the early modern era, there was a great turning toward the "wall of truth" represented by the immediacy of sensory experiences; observations which I can assent to without the deceptions and inner violence of blind faith. The great discovery of modern science, thus, was that *through the senses thought was humanized*. ...The principle being—Knowledge of the universe must involve the human body as an agent of knowing in harmony with the intellect. And this is exactly the principle that separates sacred ideas from mere concepts and explanations. This naturally takes us back to the ancient science which perceived not only what could be perceived directly with *my* senses, but also looked beyond *that within me* which wishes for more, which

turns to ideas and concepts for which there are no corresponding facts in my experience. Modern scientists may call it a weakness in my nature, but they could not explain the legend given; or they would have to accept the failure of science to reach that dimension which is symbolised in it. But the ancient sages and seers devoted their mind and heart to the unfolding of this mystery and, thus tried to develop a concept of man as a mirror of the cosmic order, a microcosm, through a rigorous personal discipline which would enable man to experience in himself the laws of a divinely ordered universe. The ancient Indian school of thought relied not in isolating, but in juxtaposing or self-realisation....

Thinkers of India are the inheritors of the great tradition of faith in reason. The ancient seers desired not to copy but to create. They were ever anxious to win fresh fields for truth and answer the riddles of experience, which is ever changing and therefore new. The richness of the inheritance never served to enslave their minds. We cannot simply copy the solutions of the past, for history never repeats itself.... We have to keep our eyes open, find out our problems, and seek the inspiration of the past in solving them. The spirit of truth never clings to its forms but ever renews them.... We may take our spirit from the past, for the germinal ideas are yet vital, but the body and the pulse must be from the present. The chief energies of the thinking Indians should be thrown into the problems of how to disentangle the old faith from its temporary accretions, how to bring religion into line with the spirit of science, how to

meet and interpret the claims of temperament and individuality, how to organise the divergent influence on the basis of ancient faith....

According to Friedrich Nietzsche... "However advanced Europe may otherwise be, in religious matters it has still not attained the sensitive naivety of the ancient Brahmins; which proves that more thinking was done, and greater inclination for thinking used to be inherited in India four thousand years ago than is now done amongst us....

What Vesalius said then has been borne out, again through a recent research, thus justifying the correlation between religion and medicine, in which religion means a system of values, human relationship, a view of man's place in the cosmos which, taken together, serve as a foundation for the way an entire civilisation lives, feels, thinks, and acts....

The great Epics, Ramayana and Mahabharata, have been the subject of a serious discussion in the recent past, both in the matter of their authenticity as well as periodicity. In a way, this discussion reinforced the views of those, who do not place much reliance on the ancient texts and the value continuum of India. A situation has been developing over a long period, and it has not ceased to develop in the same trend even after 30 years of Independence, where only the western models of development are acceptable to our intelligentsia. On the contrary, the west has been showing growing interest in the ancient cultural heritage of India, especially in the social customs and traditions evolved over the centuries. The

inter-communication between science and religion, a unique feature of Indian culture and philosophy, is being regarded with greater interest and respect towards evolution of a new model of social growth. What Winternitz said in 1924 (Calcutta Review—P. 21)—“It seems to me to be proved that Pythagoras was influenced by the Indian Samkhya”—appears to be repeating itself and quite forcefully too....

The folklores/folktales prevalent in the Indian countryside and the religious performances for different occasions are full of message which can usefully govern the life and social behaviour of man, as well as convey useful guidelines for socio-economic growth. A study of such material, coming down through the ages and available in the countryside, can throw light on many an important teaching of the sages and seers, and with its underlying scientific base brought out, can be rendered for easy comprehension by the common people for fruitful application into their life-styles in the modern socio-economic context....

An important question that would need to be answered in this connection would be : whether Western support or approval is essential for the acceptance of the efficacy of these social customs and traditions, and their suitability or adaptability to modern conditions; or, we can take our own decisions and arrange for their universal acknowledgement, through establishing their scientific character and social relevance. If we give it a reasonable thought, it would appear to be a question with an implicit answer. The answer would be, to rid ourselves of the

complex, which has clouded our thought and action process by a sustained subjection to foreign domination, not only politically and economically, but also culturally.... Once a principle was put into mass application, its genesis and scientific background remained a subject for intellectual understanding and discussion, whereas the people at large were satisfied with its efficacy and social usefulness. Over the years, their scientific origin and background was lost to the people; who were content with its religious association. This religious association, without a satisfactory explanation of the scientific phenomena, having become a way of life in the past, could not satisfy the questioning mind, especially of the youth, about their validity or relevance to the present. The resulting conflict between science and religion was further aggravated by Western influence over the thinking processes, which has steadily generated a loss of confidence in our own traditions and their usefulness.

The urgent problem of the day is to sort out this confusion, and analyse the ancient customs and traditions, the genesis of their origin and evolution, to correlate their social value content, to assess their contribution to the process of social growth, then and its potential now, to adapt and exploit their scientific value in the present social framework.... A few questions that would need to be answered, in this connection, would be :

1. Have the ancient social customs and traditions evolved on any scientific principle ?

2. How have they come to be related to, or associated with, religion ?
3. Have they withstood the test of time ?
4. Have they served any useful social purpose ?
5. Have any changes been made in their content or character, over the period ?
6. Have the changes been necessitated by social or religious dictates, or scientific analysis ?
7. What has been the impact of these traditions and social customs on the socio-economic growth process ?
8. What has been the social response, (a) originally, and (b) with changes ?
9. Has there been a continual science-religion interaction in social growth ?
10. What has been the nature of such interaction ?
11. Are they still relevant and useful ?
12. Are any changes, or adaptations, necessary for this purpose ?
13. Can they be related to the modern scientific principles or theories ?
14. Can satisfactory parallels be drawn between the ancient and the modern principles, and their application potential ?

The literature available, spread over a long time-span, can be quite helpful in the study. However, so far, it does not throw light on the main aspect of the study, nor does it answer the various questions posed

above. The inquisitive mind cannot be satisfied with empirical studies or abstract thoughts. It wants specific answers to its questions, to be satisfied about the efficacy of what it follows in life or accepts by way of principles or phenomena....

Source : BASWI, April, 1986.

ANNEXATION OF BURMA : *A SEQUEL TO BRITISH COMMERCIAL PRESSURES.*

Dr. Madhavi Yasin, M.A., Ph.D* writes

The three Anglo-Burmese wars saw in 1886 the complete subjugation of Burma to British Empire. A factual and just assessment of the whole affair at that time was out of question, as long afterwards the books were written on the basis of Blue-Books and White Papers. Unfortunately, the portions which throw light on British guilt were expunged from these documents. Consequently, it was pointed out that the whole fault lay at the doors of Burma. Unpublished documents on both the second and the third Anglo-Burmese wars bear witness to the fact that truth is war's first casualty.

It must be noted that the omissions in Blue Book did not escape the notice of the public even at that time. The Indian newspaper *Amrit Bazar Patrika*, says "The Blue Book enumerates all the offences committed by

* Kashmir University, Srinagar

Theebaw against the British Government and the British subjects. Well, everyone, who commits offence against the British Government ought to be punished. But why are people of Burma punished for the offences of their despotic sovereign?" ¹

The Blue-Book does not give reasons for thus punishing an innocent nation for the offences of another. The indictment of the people of Burma is one of the severest on record. They knew nothing, and were engaged in the peaceful occupation of agriculture. They found shrapnels, by provest Marshalls and hangmen. There was no declaration of war and the Blue-Book, it would appear, omits to take notice of this important fact. ² The British writers at that time had certain limitations. The vogue for Colonialism and Imperialism, ³ the jingoism of the era, the time factor, and last but not the least a detached approach, were the main hurdles.

The main sufferer in this affair was king Theebaw, who is accused of anti-British activities and attitude. But the charge is refuted by the Chief Commissioner. Mr. Bernard. He pronounces king Theebaw not guilty. ⁴ The king is presented as a monster by the English commercial class. But the facts are otherwise. Even if he was cruel and addicted to drinking that does not give sufficient reasons for the action taken against him. ⁵ As a matter of fact he was sacrificed to the British commercial interests. With the resources of South Burma, they wanted to exploit mineral and timber wealth of Upper Burma. That Burma, sooner or later, would fall to the might of British

Imperialism, was as clear as daylight to all those with a political vision. J.A. Haldermon, American Consul and Minister, Resident in Bangkok prophetically wrote to his government that ultimately. "Viceroy will throw his arms around Theebaw, his dominions, treasures and monopolies and incorporate one and all into her Britannic Majesty's Indian Empire." ⁶

Though political reasons are advanced as the factor leading to the annexation, they are simply a synonym for commercial considerations. The French danger which was sometime back harped upon as a political cause of the annexation, actually has no force. ⁸

The French danger still more lessened when Jules Ferry, an advocate of "Forward Policy", was replaced by M. de Freycinct, who in September 1885, repudiated all attempts to acquire French predominance in Burma. ¹¹ But the reversal of the French Policy in Burma in no way deterred the British commercial interests in putting an end to king Theebaw. Unilateral and arbitrary demarcation of Manipur frontier by the British caused further deterioration in personal relationship between British traders and Burmese officials. It put the whole issue on a volcano. To British merchants, annexation was the only panacea. ¹² A vigorous propaganda campaign started in favour of annexation and they did play havoc with all the resources at their command. ¹³

The spark to the heap of combustible material was provided by the Bombay Burma Corporation, though, curiously enough, the

manager of the corporation, fraudulently exported timber without any payment of royalty. The Burmese court of justice, Hludaw, imposed on the corporation a fine of Rs. 24 lacks for the breach of contract. And the British Government jumped in between and settled the dispute and solved the problem by devouring Burma itself. The English public opinion remained unruffled as their conscience on the "prospects of the opening of the new markets would scarcely stifle".¹⁵

After the Bombay Burma Corporation Episode, the London Chamber of Commerce petitioned to Lord Randolph Churchill (or rather dictated the lines of policy) 'To give instructions to the Indian Government either to annex the whole of native Burma or to assume a protectorate over that country'. The Chamber maintained that every argument in the interests of the country itself and of British trade pointed to annexation as the best and only really safe and wise course to adopt".¹⁶ Lord Churchill gladly supported their case...

It may be noted that after the fall of Ryingham the king of Burma sent a message of submission and surrender conceding all their demands as contained in the ultimatum of October 22 1885. But Lord Dufferin... ruled out the idea of Burma as a buffer-state on the ground that it had neither elasticity nor the ultimate power of resistance which a "buffer state" ought to possess and also the idea of maintaining Burma as a protected state at par with the Indian princely States.¹⁸

If the British press was silent over the rape of Burma, its counterpart in India was

not. It began to probe into the ulterior motives of the government with forensic skill. The press in the beginning had pleaded to avert war in the spirit of Lord Ripon's policy of peaceful negotiations.¹⁹ But when annexation was carried out, the press as a whole, whether in English or vernacular editions, had condemned it with one voice, except the Anglo Indian press²⁰ and a few minor Gujarati newspapers.... One editor said that the Indian public opinion was never violated before in such a flagrant fashion.²⁴ They criticised the government for throwing the financial burden of the Burmese war and its consequent pacification upon the Indian taxpayers as most unjust and unwarranted.²⁵ They crumbled the defences of the government by highlighting the real motives behind the annexation—building up an industrial empire for Britain....

The editors also censured the government for punishing an independent king for his alleged drinking bouts, massacre and misrule. They quoted pro-commercialist organ. *The Times* whose correspondent disclosed that King Theebaw told him that he had never touched wine, and that he was totally ignorant of the 'Carnage at his accession but after he came to know it, he made adequate penance'.²⁸ The editors put forward the argument that the king of Nepal and Amir of Afghanistan were equally guilty of the charges made against Theebaw, whereas "One is hugged, the other sent to prison as a felon. The Blue-Book of course does not take notice of these inconvenient matters".²⁹

The Indian press also assailed the British press for "Stifling the promptings of their

sense of justice in advocating annexation in this downright fashion and saddling the people of India to bear the expenditure of the Burmese war."³⁰ India was bequeathed with the problems of maintaining peace on a long north-eastern frontier³¹ as an aftermath of the annexation³²— an additional strain on its already crashing exchequer on account of the drain on the border troubles on its north-west frontier.... The Indian press also questioned, the *raison d'être* of the annexation in the light of the government's declaration that they punished Theebaw in order to give a better government to the people. The better government for the Burmese people would have been their own government.³⁴

Thus the Indian press attacked the annexation on two counts first, a violation of the Proclamation of Queen Victoria, second the financial implication on account of the war.³⁵ Even the pro-government media criticised it for not taking the Indians into confidence.³⁶

The annexation was in contravention to all known conventions, moral and international law. The British commercial pressure swallowed up the sovereignty of Burma in bits. They played a political game to boost up their commercial interest.

Source : The Quarterly Journal of the Mythic Society
January-June, 1986.

NOTES :

1. Dorothy Woodman, *The Making of Burma*, p. 2.
2. *Amrit Bazar Patrika*, Feb. 18, 1886.
3. Rangoon Chamber of Commerce to Bernard. Sept. 24., 1885, Parliamentary papers (hence P.P.), 1886, Vol 50.
4. Correspondance relating to Burmn since accession of king Theebaw, C. 4614, 1886, p. 134.
5. *Amrit Bazar Patrika*, Feb. 18, 1886.
6. Quoted by T. L. Christian in article "Bnrma and the American State Papers" *Journal of the Burma Research Society*, Vol. 26 part 2, 1936.
8. Memorandum, Oct. 3, 1885, Commonwealth Relations Office, Home Correspondence, 1885 Vol. 80; Martin, B, *New India*, 1885. p. 243 "—Burne, who in Lytton's time had advocated a forward policy against Theebaw, counselled his friends at the Foreign Office to reject the French overtures, and declared "We should now get any pretext to annex or make Burma into a protected State."
11. Home Correspondence, 1885, Vol 80. Above is not in C. 4614.
12. *The Indian Mirror*, July 7, 1886,
13. Com. 4614, p. 135.
15. *Amrit Bazar Patrika*, Feb. 18, 1886.

16. Above document is not in Blue-Book, it is in letters from India, 1886, Vol. 6
18. Lyall, Lord Dufferin & Ava, p. 120, Viceroy to Secretary of State. Telegram. Oct. 18, 1885 (priv), DR. Reel 517, No. 58.
19. *Bihar Herald*, Nov. 24, 1885; Bodh Sudhakar, Nov. 25, 1885; Advocate of Agriculturists, No. 27, 1885.
20. *The English Man*, Calcutta, *The Indian Daily News*, Calcutta. *The Pioneer*, Allahabad, *The Civil & Military Gazette* Lahore, *The Times of India*, Bombay. These papers tied with the Anglo-Indian business communities and the Chambers of Commerce, carried on vigorous propaganda in favour of annexation, James Wilson, friend of Churchill and editor of the *Indian Daily News* started a crusade in favour of annexation through his paper.
24. Editorial by N. N. Sen, *The Indian Mirror* Nov. 17, 1885.
25. Ibid. Jan 9, 1886; Editorial, *The Hindu* Dec. 8, 1885.
26. Editorial, *The Indian Spectator*, Nov. 1, 1885. Malbari wrote that Churchill took advantage of a confused English public, "On the eve of a great election of annexing the other half of the Burmese Empire."
28. *The Times* (London) Dec. 5, An interview with the Burmese king by Colonel Sladen and correspondent of *The Times*.
29. *Amrit Bazar Patrika*, Feb. 18, 1886.
30. Ibid. Jan. 28, 1886; Editorials, "The Threatened Military Expedition to Mandalay". "A war sought to be forced on Upper Burma". *The Indian Spectator*, Nov. 1, 1885; Editorial; *The Hindustani*, Nov. 11, 1885, "The war with Burma" Editorial,, *The Hindu*, Dec. 8, 1885.
31. *The Rast Gofter*, Dec. 12, 1885.
32. The *Amrit Bazar Patrika*, Thursday, March 11, 1886,
34. Ibid, Feb, 28, 1886.
35. *The Indian Mirror*, Jan. 3, 1886
36. *Statesman and Friend of India*, Dec. 5, 1885.

VANISHING PAPER

Up until about 1865, the kind of paper used in books was made of pulverized rags, and this material has held up remarkably well through the intervening years. But in 1865 paper-makers invented a way to convert pulped wood chips into paper. While this process was much cheaper and easier, the resulting product contains great quantities of acid which eat away the very paper it has made. Thus paper books are now deteriorating and turning to dust in all libraries at a frightening rate. After nearly 20 years of experimentation, the Library of Congress's (USA) Preservation Laboratory has recently invented a chemical technique to arrest this process. The

library is now hastily putting collections of 6,000 volumes at a time into vault-like tanks, pumping out the air, and replacing it with diethyl zinc gas, which de-acidifies the bound books. Unfortunately the library (of congress) has millions of aging books that must be treated. In the meantime the acid keeps eating remorselessly away.

A recent hope for preservation has emerged from computer technology. When the first computer programs were deposited for copyright, the library feared that this would be yet another format destined for preservation problems. But it now appears that the computer—"digitalization"—may be the answer to all of the concerns of deterioration and storage. The library is now experimenting with "optical disks" to store both words and pictures. Made of stainless metals like gold and chromium, these disks can capture and hold letters and images "forever" by having computer symbols burned into them with lasers. Just as electronic images can make television pictures and newspaper wirephotos, the library believes it can preserve pictures of its manuscripts, maps, and rare glass-plate photographs in digital form which will never turn brown, crystallize, or crumble. The library's optical disks can each preserve 15,000 pages of printed books or magazines. Thus a foot of disks can hold the contents of 2,000 books with zero deterioration. When a reader wishes to use them, the pages can either be projected on one of the many television screens throughout the reading rooms or printed out on fast, inexpensive laser printers located nearby. If the present

experiments bear out their promise, the library will finally have achieved the dream of librarians everywhere: It will have found a way to store books and pictures so they will never deteriorate, always be available, take up little space, and never be stolen, mutilated, or misfiled!

Source : *Extract, Courtesy of VOICE magazine,
Voice of America*

PRODUCTION OF QUINIDINE FROM QUININE

In the international market, there is a good demand for quinidine—an established drug for the treatment of cardiac arrhythmia. Though quinidine is a constituent of cinchona bark, the yield is exceedingly low and the demand is largely met by semisynthetic quinidine obtained from the more abundant quinine. However, an economically viable technology for conversion of quinine to quinidine is not available in India.

The Indian Institute of Chemical Biology (IICB), Calcutta, has developed a process for turning quinine to quinidine—a process successfully tested in a pilot plant (5-kg scale). The project was sponsored by the Department of Commerce and Industries, Govt. of West Bengal. The raw material, quinine sulphate, is available with the Cinchona Directorate located at Mungpoo, Darjeeling.

A significant feature of the IICB process is the oxidation of quinine and subsequent reduction to quinidine in the same vessel, the yield of isolated quinidine being about 55%. At the same time, about 35% of quinine is recovered which is recycled. At equilibrium, the percentages of quinidine and quinine are about 60 and 40 respectively. However, allowing for even 10% loss during work up, the yield of

quinidine from second batch onwards comes up to 84%. The purity of the quinidine sulphate obtained by the process is estimated to be more than 99%. Solvent and chemicals are recovered to the extent of 95% and are reused.

Source : *CSIR News*

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